

IN THIS ISSUE:

TALKS GIVEN AT THE PRIESTHOOD MEETING OF THE 131ST GENERAL CONFERENCE

ALSO

THE SPIRIT OF PAGEANT

The Improvement Era July 1961

ERA



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Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

Mirror, Mirror



Among the items found in Egyptian tombs have been mirrors, combs, alabaster palettes for mixing face paints, cosmetic boxes, dishes, spoons, and jars for unguents, creams, and pomades. Women who could afford it had placed in their tombs 7 different creams and two kinds of rouge.

Astronomical Clocks

It is now known that between 725 A.D. and about 1370 A.D., when the art seems to have been lost, that the Chinese constructed and operated elaborate astronomical clocks with water power, regulated by an escapement mechanism. It had previously been thought that the escapement mechanism was invented in the western world around 1275 A.D.

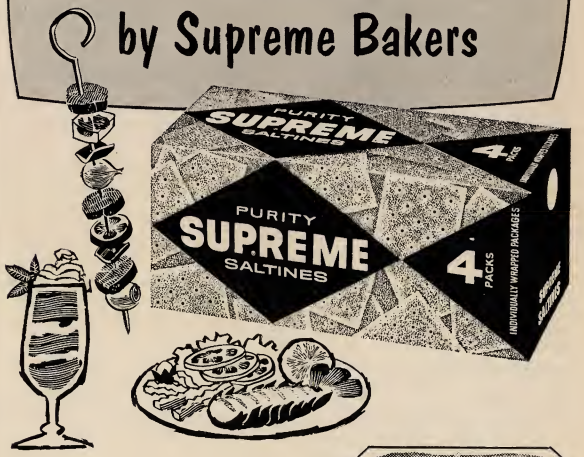
Unusual Diet

Dietary standbys in various parts of the world today include grasshoppers, crickets, beetles, caterpillars, moths, butterflies, termites, and many other insects. The Japanese have found boiled locust to taste like lobster and be more nutritious than fish according to Dr. A. A. Albanese.

Light

Light is effective in influencing the direction of spore discharge in many fungi.

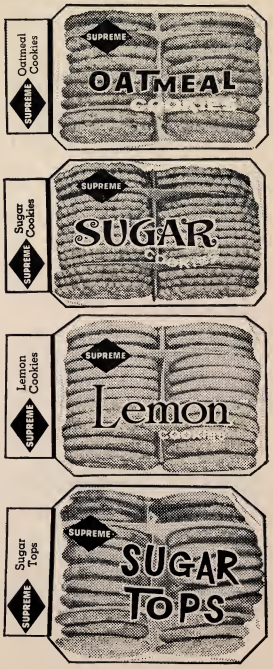
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THE COVER:

The rich coloring of King Benjamin's cloak and high lights of other pre-Columbian apparel is captured on our cover by photographer Werner Wolf of the Black Star Agency. The scene is from the 1960 Mormon pageant in which the Nephite people hear an address from their righteous, God-fearing king, a Book of Mormon character portrayed by Edgar Holmes. The pageant, *America's Witness for Christ*, will be presented for the twenty-third consecutive year on August 2, 3, 4, 5, 1961, at the Hill Cumorah in Palmyra, New York.

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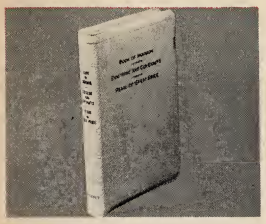
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The Church Moves On

April 1961

23 Elder Lee H. Nelson, formerly first counselor to President Finn B. Paulsen, succeeds him as president of Wilford (Utah) Stake. President Paulsen has been called to preside in the Brazilian South Mission. President Nelson's counselors are Elder Merritt H. Egan, who served as a counselor to President Paulsen, and Elder Verden E. Bettilyon.

30 Elder Ronald E. Phair was sustained as president of Klamath (Oregon-California) Stake succeeding President Carroll W. Smith who was recently called as president of the Western Canadian Mission. President Phair's counselors are Elders Dennis R. Hassell and Harold L. Catmull. Both President Phair and Elder Hassell served as counselors to President Smith.

May 1961

2 Elder Henry D. Taylor, Assistant to the Council of the Twelve, began organizing new regions (consisting of two or more stakes) of the Church welfare plan—six new regions in all. Today at Orlando, Florida, a region was organized to include Miami, Tampa, Orlando, and Florida stakes. He then went to Philadelphia where on May 3, the New York, New Jersey, Washington, and Philadelphia stakes were organized as a region. At Chicago, May 6, he organized Cincinnati, Indianapolis, Detroit, and Chicago stakes as a region. On May 8, in Des Moines, he organized a region consisting of Winter Quarters, Kansas City, St. Louis, and Minnesota stakes. In Dallas, May 9, he organized Shreveport, Houston, Dallas, and San Antonio stakes as a region; and on May 10, at Denver, he organized Pikes Peak, Denver, Denver West, and Cheyenne stakes as a region. When the welfare plan was organized in 1936 there were fourteen regions; these six now bring the total to thirty-eight.

4 Dr. Alexander Schreiner, one of the Salt Lake Tabernacle organists, began a series of organ recitals in the new Hyde Park chapel of the Church in London. Dr. Schreiner will play two concerts daily except Sunday, when he will play one concert. His series is expected to last for one month.

5 The First Presidency announced the appointment of Elder John E. Baird of Orem, Utah, presently co-ordinator of Indian seminaries for the Church educational system, as president of the Southwest Indian Mission with headquarters at Gallup, New Mexico. He succeeds President Fred A. Turley who has served since 1958 and whose home is in Snowflake, Arizona. Elder Baird will be accompanied to this mission assignment by Mrs. Baird and by their sons Garth M. and John E. Another son, Douglas F., is currently serving in the Southwest Indian Mission. In October 1830 the Prophet Joseph Smith received a revelation (see D & C 32), relating to the (*Continued on page* 480)



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2.				
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If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

Gen. App. 1010-4

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Church Moves On (*Continued from page* 476)

preaching of the gospel to the Lamanites or Indians. The missionary work to the red man has been greatly accelerated since the end of World War II.

5 The First Presidency announced the appointment of Elder Mark E. Anderson of Inglewood, California, as president of the Finnish Mission, succeeding President John D. Warner who has served since 1958 and will return to his home in Cedar City, Utah. President Anderson moved to southern California earlier this year from Salt Lake City. He has filled a mission to Finland and is a native of Pocatello, Idaho. To this mission assignment will go Mrs. Anderson and their two small sons. Although Finland was occasionally visited by missionaries, missionary effort really began after World War II when the Finnish Mission was organized.

10 President David O. McKay announced the appointment of Elders Horace P. Beesley and G. Eugene England as counselors to President ElRay L. Christiansen of the Salt Lake Temple. They succeed Elders Raymond H. Clayton and John B. Hawkes.

14 Special commemorative Sacrament meeting programs throughout the Church marked the restoration anniversary of the Aaronic Priesthood. As of December 31, 1960 there were 219,271 men and boys holding the Aaronic Priesthood.

Sunday Schools honored mothers today, joining in what has long become a tradition of the United States.

15 The First Presidency announced the appointment of Elder A. Hamer Reiser to fill a special assignment in Europe under the direction of President Nathan Eldon Tanner of the West European Mission. Elder Reiser is to set up a center which will distribute books and other Church literature and publish some inexpensive editions of basic Church books. The center will also have responsibility for distributing LDS garments. The new distributing center will serve the four missions and the four stakes in Great Britain, and likely expand its services to other parts of the British Empire, including Australia, New Zealand, and Canada. For many years in the mid-nineteenth century, much of the Church publishing was done in England.

16 The First Presidency announced the appointment of Elder Ara O. Call of Appleton, Wisconsin, as president of the Northern Mexican Mission, succeeding President Israel I. Bentley. President Call, at this appointment, is a member of the Northern States Mission board and a former high councilman of Juarez (Mexico) Stake. Both President and Mrs. Call were born in the LDS colonies of Mexico. She and their two youngest children will accompany Elder Call on this mission. Missionaries were first called to Mexico at the October general conference in 1875.

21 The First Presidency announced the creation of a new Berlin Mission, the sixty-third mission now functioning. It is taken from the North German Mission. President Percy K. Fetzer of the North German Mission will preside in the Berlin Mission.

The First Presidency announced that Elder Howard C. Maycock, a member of the Springville (Utah) Stake presidency, had been called as president of the North German Mission, succeeding President Percy K. Fetzer. President Maycock, formerly stake mission president in Kolob (Utah) Stake, has held various ward and stake positions and is a former bishop of Springville First Ward. He has been second counselor in the presidency of Springville Stake since 1956. Accompanying him on this mission will be Mrs. Maycock and their two sons. Their daughter will be married in June.

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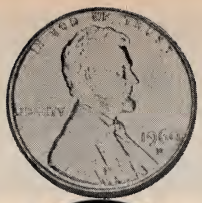
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The New Africa

BY DR. G. HOMER DURHAM
PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

The genius of British political institutions, this time in the new Africa, is again playing a decisive role in world history. Although the Portuguese is the oldest European power in Africa, in 1961 the British still sustained ten colonial territories of more advanced forms of political life in that vast continent. They were Gambia, Sierra Leone, Uganda, Kenya, Tanganyika, the Federation of Rhodesia and Nyasaland, Bechuanaland, Basutoland, Swaziland, and British Cameroons. None of these may strictly be called "colonies" in the derogatory sense that the word *colonialism* has come to be used, principally by the communists in recent years. Rather, they form a group of largely self-governing territories and nations, varying in strength and political maturity. After World War II it became commonplace to say that the British lifeline no longer ran through the Mediterranean, but "lies across Africa via air."

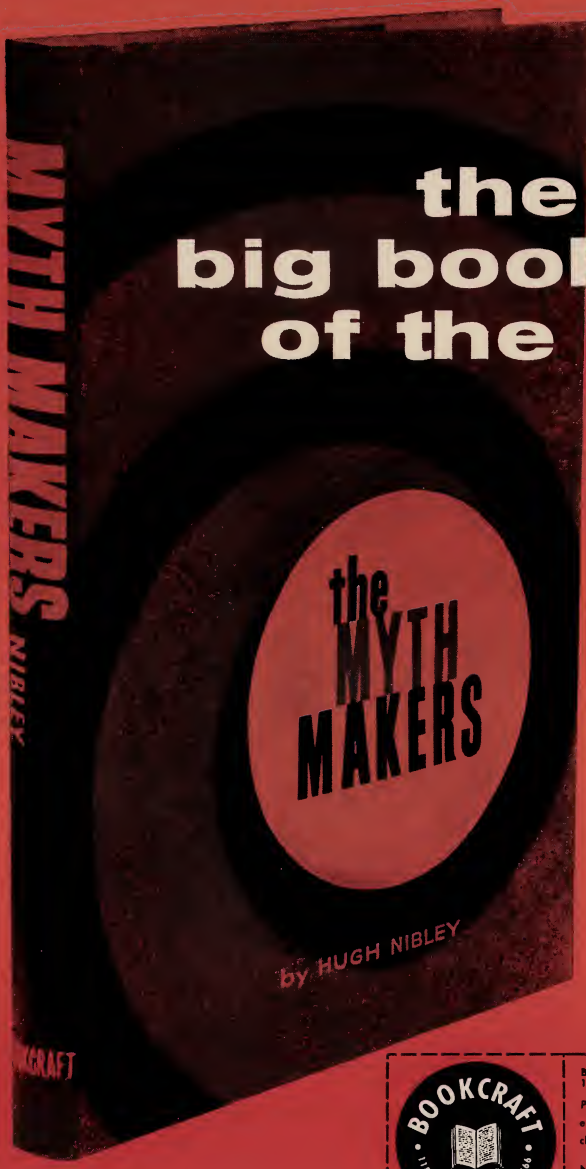
Africa is the scene of struggle. New nations are emerging from old peoples heretofore organized in tribal form. Hindu merchants from India occupy a significant place in the economies of many parts of the continent. Portugal, at this writing, retained three territories: Portuguese Guinea, Angola, and Mozambique. Spanish and French territories have been reduced to two each: Algeria (French), French Somaliland, Spanish West Africa, and Spanish Guinea. With the loss of the vast territory of the Congo, Belgium by 1961 had been reduced to the remaining area of the Ruanda-Urundi, actually a Belgian trust territory related to the trusteeship council of the United Nations. For the rest, the new Africa consists of five states, independent sometime in the recent past, plus twenty-two new states that have gained independence since January 1, 1956.

The present division of Africa—forty-six political areas—into twenty-seven independent states and nineteen territories held by five European powers, constitutes one of the significant facts of current history.

Here is a rich continent divided into forty-six territorial units. Ten of the nineteen territories held by European nations are British. This is the most revealing fact in the situation, despite sinister threats from Russia and the outside. Were Africa to be organized as a single political unit, as much of Asia is under China, or as much of Eurasia is under Russia, or as much of North America is under Canada and the United States—well, the story would be quite different.

Divide et empera is an old formula: "Divide and rule." Following the American Revolution in 1776,

(*Continued on page 536*)



the big book of the year

Anti-Mormon literature, derogatory claims against the prophet Joseph Smith, and damning stories circulated by "Mormon haters" are investigated and analyzed in this intriguing and scholarly work. Years of research and preparation have resulted in a very frank, fast-moving historical volume that pulls no punches. Explodes as myths the most frequently heard charges. A must for missionaries and all who would be well informed.

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Letters and Reports



IN APPRECIATION

May 26, 1961

Dear Editors:

Last Christmas my wife gave me a subscription to The Improvement Era as a gift and I have never received a more thoughtful and inspirational gift in my life.

I have been especially interested in the recent articles on the priesthood and the understanding I receive from these articles cannot be measured in words.

Thanking you very much and may our Eternal Father bless each and every one of you for your efforts in making The Improvement Era such a wonderful inspirational and informative magazine.

Sincerely,
Charles L. Collins

"VERNON LAW DAY" IN DENVER

Pictured [left] is Elder Vernon Law, Pittsburgh Pirate pitcher, signing autographs for Aaronic Priesthood members of Denver, Denver West, Pikes Peak, and San Luis stakes. Elder Law was the honored guest at the "Vernon Law" day celebration held for the Aaronic Priesthood of the four stakes, Saturday, April 8th.

Following an exhibition game in the Beaver Stadium in Denver, over 500 Aaronic Priesthood boys and leaders enjoyed a barbeque and an address from Elder Law. At the close of his address, those assembled were privileged to listen also to a direct-wire broadcast of the priesthood session of the April general conference.

Dear Editors:

I like your magazine very well. The section I have enjoyed reading the best was the Era of Youth. I like the Era of Youth because it deals with myself. The whole magazine gives me truths to live by and ideals that I would like to grow into.

Sincerely yours,
Terry Nelson

Bakersfield, California

Dear Editors:

I do not want to miss a single issue. I think the Era of Youth is just what we need. In fact, each and every article is so uplifting that I couldn't say which one I like the best.

God bless each and everyone responsible for such a gratifying magazine.

Yours for further success,
Fern Intchausfe



ATHLETE WITH DUTY TO GOD AWARD

Pictured is Gordon Jex of the Santa Monica Ward, Santa Monica (California) Stake. While at the Santa Monica High School, Gordon served as commissioner of boys' athletics and played football and baseball on the first string varsity team. He was chosen to play on the All Bay League football team.

Gordon's record in Church activity is equally admirable. He has received his Duty to God award and has received six Aaronic Priesthood awards with 100% seals on each.



ATTENDS ALL-STATE CHOIR FESTIVAL

Pictured above is Anne Sorenson, a Laurel of Shreveport Ward, Shreveport (Louisiana) Stake, who recently was named the only alto to represent the Bossier High School Choir in the All-State Choir Festival at Baton Rouge, Louisiana. She also represented the Shreveport Stake in the All-Church Music Festival in Salt Lake City, June 1960. Anne is the music leader in her ward and is ward Sunday School chorister.



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THE EDITOR'S PAGE

The Government

We are often asked about the government of the Church. Here is one answer:

A careful analysis of the organization of the Church of Jesus Christ of Latter-day Saints reveals the fact that it embodies all the strength of a strong central government and every virtue and necessary safeguard of a democracy.

First, it has the authority of priesthood without the vice of priestcraft, every worthy man being entitled to a place in the governing quorums.

Second, it offers a system of education, universal and free in its application, the safety valve, and the very heart and strength of a true democracy.

Third, it offers a judicial system that extends justice and equal privileges to all alike, applicable to the poor and the rich.

of the Church

BY PRESIDENT
DAVID O. McKAY

Fourth, in its ecclesiastical groupings, efficiency and progress are enhanced because every local group attends to its own affairs, and yet each is so closely united with the central government that every mode of procedure proved useful and beneficial to the people can be adopted without delay for the good of the entire group.

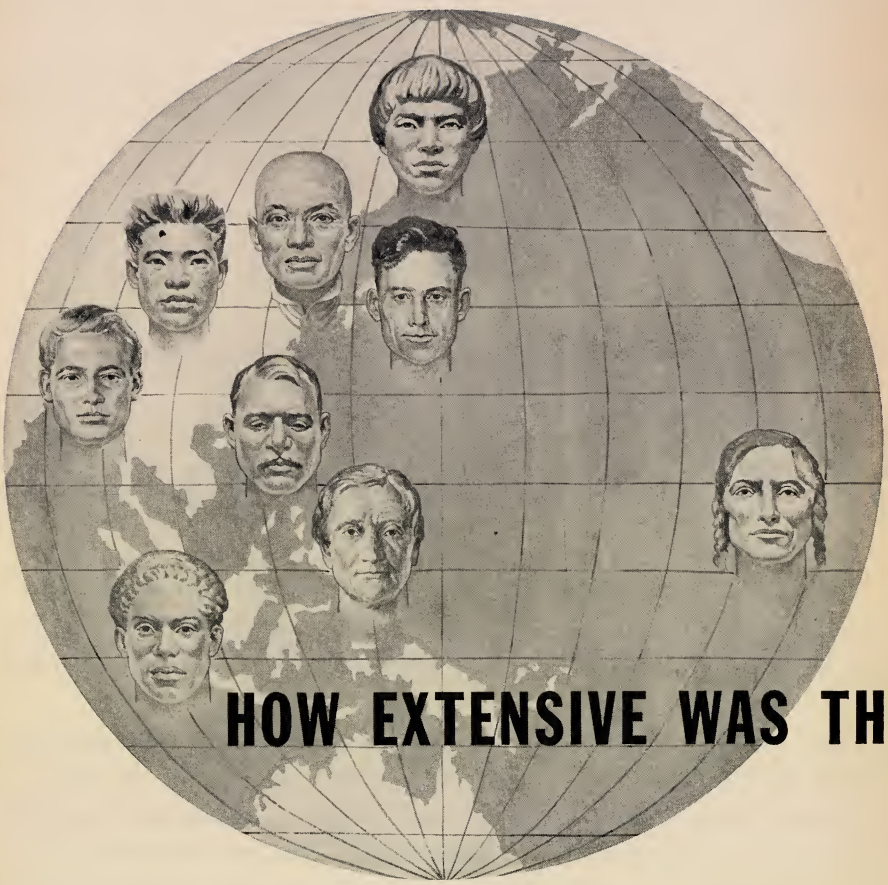
Truly, from the standpoint of enhancing efficiency and progress the Church of Jesus Christ of Latter-day Saints has that form of government for which the nations today are seeking.

Is it not significant that a young man only twenty-four years of age, unlearned in regards to social systems of his age or of any age, should have been able to have formed such a government for the Church? The answer is what Joseph Smith said he was: a prophet of God, so schooled to reveal anew the workings of the organization of the restored Church.

YOUR
QUESTION

ANSWERED BY

PRESIDENT
JOSEPH FIELDING SMITH
OF THE COUNCIL
OF THE TWELVE



HOW EXTENSIVE WAS THE

SCATTERING OF ISRAEL?

QUESTION:

"My companion and I were discussing the lineage of the Israelites. I am a full blood Chinese, and have thought much of my lineage as mentioned in my patriarchal blessing. When I told my companion that my blessing said 'You are of the lineage of Abraham, Isaac, Jacob, and Ephraim,' he commented that I must not be pure Chinese. Since he has made such a statement, I have thought much about what is mentioned in the blessing. I will be grateful if you will inform me as to the relationship between races: Chinese, French, German, and others. I am particularly interested in this because I interpret the lineage literally and not as an adoption."

ANSWER:

Evidently the patriarch had the right interpretation. The great mission that was given to Abraham was that he would be a blessing to the generations coming after him, and through him all nations would be blessed. In Genesis we find the following:

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12:1-2.)

Again the Lord said:

". . . Shall I hide from Abraham that thing which I do;

"Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." (*Ibid.*, 18:17-18.)

This wonderful promise is made in more detail in the writings of Abraham as we find them in the Pearl of Great Price:

"My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

"And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations;

"And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father;

"And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, the Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessing of the Gospel, which are the blessings of salvation, even of life eternal." (Abraham 2:8-11.)

When Israel entered the promised land, the Lord gave them strict commandment that they should serve him and keep his commandments. If they would obey, they were to be greatly blessed and prospered in the land the Lord had given to them. If they should reject his commandments and turn to evil, he would punish them and take them out of the land, and scatter them to all parts of the earth, where they would serve other gods, "which neither thou nor thy fathers have known, even wood and stone." (Deut. 28:64.)

All of this was to come on Israel as a punishment for their wickedness. However, the Lord never punishes his people without turning that punishment into some blessing in the end. The scattering of Israel became a blessing to the gentile peoples among whom they were dispersed, for the Israelites mixed with the people thus bringing the Gentiles into the benefits of the blessings that had been promised to Abraham and his seed after him.

Nearly all of the Latter-day Saints are of gentile ancestry as well as being of the house of Israel. In the days of our Savior's ministry, he went only to the Israelites in Palestine, and when he sent his disciples out in the beginning, he commanded them not to go to the gentiles but confine their labors to the Israelites in Palestine, and they obeyed this commandment. We are all familiar with the difficulty Peter had accepting the pleadings of Cornelius to come into the Church, and in the first few years the preaching (*Continued on page* 534)

CENSORING THE JOS

PART I



The Problem:

Joseph Smith's "official" account of his first vision and the visits of the angel Moroni was written in 1838 and first published in the *Times and Seasons* in 1842. Since the writing took place from eleven to eighteen years after the events described, anti-Mormon writers were quick to exploit the time-lag as a welcome chink in the Mormon armor. "Why," they asked, "did Smith wait so long to make his official statement?" And they insisted that the only possible answer was that the stories of the first vision and the golden plates were invented in retrospect—they were pure fabrications.

In 1842 J. B. Turner declared that the story of Moroni was a product of the year 1834, "when the history was first interlarded with prophetic declarations of the angel, which had already been fulfilled, the whole story new vamped, stereotyped, and given to the world for the edification of the Saints, in the columns of the *Messenger and Advocate*."[1] John C. Bennett took up the cry, citing as proof a report of one of Joseph Smith's former neighbors to the effect that in the years before the publication of the Book of Mormon, Joseph Smith, *Senior*, had said nothing to *him* about its being a religious book—"He gave me no intimation at that time that the book was to be of a religious character, or that it had anything to do with revelation. He declared it to be a speculation."[2] In the following years Henry Caswall, following Turner, declared the story of the first vision to be a "blasphemous tale substituted for the former inventions of the same description," the former inventions being "various and contradictory stories respecting the angel and the gold plates, the narrative being altered to suit successive exigencies."[3]

Invariably these reports turn out upon examination to be not the declarations of Joseph Smith or his followers at all, but remarks attributed to them at second and third hand by former neighbors; "various and contradictory" they certainly are, but the contradictions are among the statements made by the "witnesses" and not by the accused.

But critics love to speculate. In 1844 a *History* of *Illinois* after giving a very garbled version of the first story commented: "Whether the above reflections passed through the mind of a lad of fifteen, uneducated, and exhibiting, as yet, no evidence of precocious genius; or whether they are reflections of maturer life, or the emanations of older and brighter intellects than his own, our readers will judge for themselves."[4]

It was literary intuition that convinced the eminent W. J. Conybeare, writing in the *Edinburgh Review* in 1854, that Joseph Smith's report that he was commanded to join no church and told "that all existing Christian sects were in error . . . was no doubt an afterthought. At the time, he probably only proclaimed that his 'deliverance from the enemy' had been effected by a supernatural appearance."[5] And why was it "no doubt" an afterthought? And by what authority does Conybeare put the words of "deliverance from the enemy" in quotation marks, as if they were the actual words of Joseph Smith, which they are not? The same writer assures us, speaking of the Book of Mormon: ". . . at first he only claims to have miraculously discovered a sacred record, but does not himself pretend to inspiration." The proof of this he finds in sections 13, 14, and 9 of the Doctrine and Covenants: since these passages refer to *future* revelation, Conybeare assumes that there cannot have been any *earlier* revelations before them.[6]

To prove that Joseph Smith was guilty of "changing his story about his alleged golden plates . . . as a means of making him a prophet," the much-quoted Mr. Linn produced a letter received by James T. Cobb of Salt Lake City "under the date of April 23, 1879, from Hiel and Joseph Lewis, sons of the Reverend Nathaniel Lewis, of Harmony, Pennsylvania, and relatives of Joseph's father-in-law, in which they gave the story of the finding of the plates as told in their hearing by Joseph to their father, when he was translating them. This statement, in effect, was that he dreamed of an iron box containing gold plates . . . 'he saw a man standing over the spot who, to him, appeared like a Spaniard. . . .' (He then narrated how he got the box in company with Emma.) 'In all this narrative there was not one word about visions of God,

EPH SMITH STORY

BY HUGH NIBLEY

or of angels, or heavenly revelations; all his information was about that dream and the bleeding ghost. The heavenly visions and messages of angels, etc., contained in the Mormon books were afterthoughts, revised to order.'"[7] The learned Linn makes no effort whatever to test the reliability of this report, reaching him as it does at third-hand from parties who claimed that it is "in effect" the memory of a dream that they overheard Joseph Smith telling to somebody else more than fifty years before; he accepts it without question as the one true and authentic account of the origin of the Book of Mormon.

A very little research would have shown Mr. Linn that his Reverend Nathaniel Lewis is none other than Elder Nathaniel C. Lewis who in 1833 swore an affidavit that he knew Joseph Smith to be "a liar and an impostor," though he admits that his behavior was unobjectionable. He rests his case on Joseph Smith's connection with the Book of Mormon, claiming that the Prophet actually asked *him* "whether he should proceed to translate the Book of Plates . . . or not," explaining that "God had commanded him to translate it, but that he was afraid of the people."[8]

Since Joseph proceeded with the translation, Mr. Lewis must have advised him to do so. Or did he? Did Joseph Smith having God's instructions, as he thought, really ask his hostile neighbor what to do? Though it is Lewis's purpose in writing this document to discredit the Book of Mormon, *he* knows nothing of that damning Spanish dream story which was supposedly addressed to *him* and overheard by his two sons, who suddenly remembered it fifty years later. The Lewis boys insist that "there was not one word about visions of God or angels," etc., in Joseph's story at the time "when he was translating." Yet their father's own story, written forty-six years earlier, is that at that time or earlier—when Joseph was still hesitating as to "whether he should proceed to



"To remove the religious parts of the Book of Mormon would be equivalent to removing the rice from rice pudding."

translate or not," he not only claimed to have the plates, but also insisted that *God* had commanded him to translate them. All this simply confirms what the Prophet himself says in the preface to the first edition of the Book of Mormon, namely, that there actually were all kinds of wild stories circulating about the as yet unpublished book.

According to D.H.C. Bartlett, writing in 1911, the "account of the origin of the Book of Mormon accepted by orthodox Mormons . . . written by Smith, under the inspiration of Rigdon, some eleven years later when in Nauvoo, was clearly an after-thought." What makes this so clear is again the Lewis letter, showing that "Smith at that time had no thought of God, angels, or divine revelations. He was simply a magical dreamer, beholding the ghost of a murdered Spaniard."[9] "It is well for us to remember," writes the Rev. John Quincy Adams in 1916, "that the story of these experiences and of the discovery [of the Book of Mormon] was not written before 1838, when it was prepared under the direction of Sidney Rigdon, or by him. Others say positively that the story was revised from time to time, always gaining in its miraculous and mysterious character."[10] Never mind who the "others" were—they were positive. "We cannot trust his narrative," J. H. Snowden wrote of the Prophet in 1926, "especially as his *history of himself* was written in 1838, eighteen years after the first vision, during which interval he had plenty of both time and reasons for letting his imagination elaborate and embellish if not invent his story."[11]

Finally Mrs. Brodie, the present ranking authority on the subject, accepts the old theory that the Book of Mormon as originally conceived was "merely an ingenious speculation," a mere "money-making history of the Indians," (who, incidentally, are never mentioned in the Book of Mormon), in the production of which "no divine interpretation was dreamed of."[12] As to the first vision, according to the same author, there is in all Mormon and anti-Mormon writings of every kind and type not so much as a hint of it before the year 1840:

". . . between 1820 and 1840 Joseph's friends were writing long panegyrics; his enemies were defaming him in an unceasing stream of affidavits and pamphlets . . . but no one in this long period even intimated that he had heard the story of the two gods. At least no such intimation has survived in print or manuscript. . . . Joseph's own description of the first vision was not published until 1842, twenty-two years after the memorable event."[13]

Characteristically, Mrs. Brodie labors to stretch the gap to its maximum width. We intend to show here that the gap is really a very narrow one and can be quite easily explained. But first let us consider the common argument that the existence of earlier and widely differing accounts of Smith's youthful doings is proof in itself that his own story is a late fabrication, the earlier tales being nearer the truth, no matter how wildly they conflict.

"Owing to the many reports which have been put in circulation by evil-disposed and designing persons," Joseph Smith begins his story, ". . . I have been induced to write this history."[14] Since the very purpose of publishing this account is to refute a great number of stories already in circulation, it is comical to see the zeal with which anti-Mormon writers pounce upon every faintest indication that such stories did exist as a refutation of Joseph and absolute proof that his story, since it came later, must have been an afterthought.

But the usual object of official statements is to correct already prevailing errors. It was for that reason that Luke undertook the writing of his gospel: *Because* ". . . many have taken in hand to set forth . . . those things . . . which they who were eye-witnesses from the beginning handed down to us, I have thought it proper, knowing what really happened from the first, to write you an accurate and full account in chronological order, my good friend Theophilus, . . ." (Luke 1:1-4.) [Author's translation.] Luke wants to set the record straight once and for all; his is *not* the first story to be told, but that does not mean that it is borrowed from earlier tales. Nor does the mere fact that an official account is published at a given time prove that it was invented at that time. Note further that the stories which Luke intends to supersede are not necessarily anti-Christian stories (though many such were in circulation), but tales told by believers with the best intention in the world.

The devoted followers of religious leaders are not noted for restraint and objectivity in the things they tell about their adored leaders; and the least reliable class of all are former believers who have turned against a leader. The only authority for what John says is John, and the only acceptable authority for Joseph Smith's story is Joseph Smith, not the Whitmers or Willard Chase or Pomeroy Tucker. Some critics, for example, seem to think that if they can show that a friend or (*Continued on page* 522)

I Love This Land

BY EVELYN TOOLEY HUNT SKETCHES BY RULON R. HALES

I love this land . . . from water's edge
To salt-gray marsh, and the grass between,
With sea and sand and itinerant breezes;
The cormorant perched on his rocky ledge
And the great bald eagle patrolling the sedge
Where the last late fish hawk may be seen.



I love this land . . . the frozen field
Where snow has quilted the sleeping earth,
But the murmur of melting never ceases.
Here, after winter begins to yield,
A garland of promise will be revealed
In hedgerows marking the meadow's girth.



I love this land . . . the golden plain
Where science and sinew together keep
The dream alive, as earth releases
Its reservoirs of yesterday's rain
To farmers planting perennial grain;
And the seeds of tomorrow are rooted deep.



I love this land . . . whose purple hills
Rise above vineyards heavy with sun,
Where finches strut on wire trapezes
And sing to yellow daffodils,
While spring's reluctant bounty fills
The crates of summer, one by one.



I love this land . . . where pioneers
Pursued success "through bolts and bars,"
And faith's investment still increases
In ever-widening frontiers,
As men walk Godward through the years,
Whose sky is bright with eternal stars.



STRENGTH TO LIFT A FEATHERBED

BY DONNA TOLAND SMART

■ She rubbed her fingertips hard against her eyelids as if to erase the sickening scene from her vision. Again a shudder played over her muscles as the deep recesses of her mind recalled the gaze of the death-frozen eyes of the unknown woman whose body hung near the charred remains of the old Pony Express station. What manner of creatures could treat the human body as an animal and then leave it hanging, mute warning to others on the trail?

"Kristen Anderson," she said to herself, lips moving though no sound issued from them. "You must get a grip on yourself. The children are restless and bored enough without your fears working on them, too."

Disgruntled noises from the three children whined above the steady clop-clop of the horses' hoofs. Even the squeaking wagon wheels, as they rumbled over the parched, cracking ruts of the road, sounded peaceful by contrast with the high-pitched argumentative voices.

For once, the din of her children's disagreements calmed Kristen's nerves, for it meant that none of them had really seen the gruesome sight which her husband Christian and she had looked upon.

The screaming silence of the dead woman and the dead fire had provoked a quiet, though penetrating order from Kristen to "get inside the flaps and fold the night's bedding." Recognizing the urgency of their mother's voice, the children responded quickly. Christian, also, understood her warning and alarm. Reluctantly, for he would have liked to stop and give the woman a decent burial, he cracked his whip with a "Haw," and the lone covered wagon pulled away from the horrid scene. Nevada wind and sun alone must cope with this blot on its desert horizon.

They had traveled hard. Reese River, though three days behind them in time, was perhaps only fifty to sixty miles away. The wagon was loaded with all they owned in the world, and the overburdened horses could only plod toward their destination.

Christian desired financial independence quickly. He felt that a mining community, one also on the route to California, would provide fast opportunities for making money. It had. Their amusement hall had provided much-needed relaxation for weary miners, and they had acquired considerable money. Now they were moving back to Utah to rejoin the Saints.



numbly she watched the

No doubt a little, secluded settlement like Hyrum would be more pleasant than the arid wastelands of Nevada for rearing three lively children. But, she wondered, could Christian turn to farming with success when his only other training was that of a cooper?

Oh, of course he can, she thought. He can do anything he sets his mind to do.

But she wished her doubts and fears, her too frequent longings for her native home land would not torture her mind and so envelop her spirits. If only she could be weak and confess her doubts to Chris; if she could let out the tears of homesickness on his broader shoulder; if she could keep alive her memories of home by telling her children, then too young to remember, of all they had left behind. . . . If only. . . .

Instead, turning her face toward her silent husband, she noticed again the set of his jaw, the steel in his gray eyes, and merely said, "How much longer can we do without water?"

"When we find a likely looking spot, we'll stop for the night, and Andy and I'll hunt some," he answered, his eyes fixed ahead.

Glancing back, Kristen saw the head and shoulders of her eldest child emerge from the wagon flaps. Even at twelve he looked like a copy of his father—except that he would be a taller man, with bluer eyes. It seemed to his mother that the blue waters washing Danish shores were captured in small wells in his eyes. There, at times, she gazed to find strange comfort, almost as she had used to do, walking beside the sea.

"Mother, we're thirsty," Mary, aged eight, whined at the heels of her older brother. "All day you've been saying later we can have water. Later. Later. I'm thirsty now." Her eyes filled with tears.

"I'm thirsty right now," Niels, second child, mimicked, giving Mary a fisted poke in the side. "You're a baby; don't you think Mother is thirsty, too? And she's not bawling about it."

"Your father says that we will stop soon and find water, Mary. And Niels, I'm sure that you will be anxious to drink with the rest of us. Try to be patient a little longer."

At times these two younger children played well and happily together. More often, they did not. Niels did not yet appreciate the feminine personality. Three years younger than her brother, Mary responded even to his scowls with tears. Then Niels would ridicule and tease her more, causing rather steady deluges of tears and unhappiness.

"Father, let me drive a way. I'm old enough to drive more than you let me." Andrew always wanted to be *doing* something. He was restless, desiring constant activity and excitement.

Wordlessly, Christian moved, and his son took his place, gathered up the lines, and shook them at the team. Tired though the horses were, they jerked ahead at the touch of new hands on their reins.

Mary and Niels wore pouting faces as their parents silently, prayerfully, scanned the landscape ahead. At last Christian spotted what looked like a deserted campsite, which meant water must be near. It was good that they could stop now. The children were becoming crosser, more complaining—irritated with the jostling, pitching wagon.

"Mother, Niels took my doll!"

"Oh, I did not. Look behind you. Fer hevins sake, watch where you're falling. Do ya think I'm a pillow er sumpin'?"

"I couldn't help it. This old wagon is so jiggly. Ow! Mother, Niels pulled my hair."

"Do ya call those dusty tangles hair? Looks more like straw! Dirty straw, at that. Mary is a strawhead! Mary is a strawhead! Ha! Ha! Ha!"

"All right, *that's enough.*" Christian's voice was commanding. Grudgingly, the children obeyed. "Andy, pull over away from the trail to that old campsite. Unhitch the (*Continued on page* 528)

mustangs thunder toward her,
as a small helpless animal might cringe . . .

Author's note: What a pity that as children we find the stories of real life less interesting than those of the imagination. How often as adults we long for the return of opportunities to discover life through those who lived it—only to find that it is too late. So it has been with this exciting story told so often by my grandmother. Enthralled, our minds flitting along on her journey, we listened. But we never questioned or asked for elaboration. And memories are fickle as well as overburdened, so that the priceless, personal touch of participation is lost and forgotten.

The story is, nevertheless, true in the essential content. Great joy has been discovered in seeking to imagine the intimate details of this experience. These are real people, Mormon pioneers, on the desert somewhere between Reese River, Nevada, and Hyrum, Utah. The year is 1865, as near as we can determine.

The Prophet Joseph Smith undertook to write a history of the Church in order to "disabuse the public mind, and put all inquiries after truth into possession of the facts, as they have transpired" because of "the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints."[1] In the course of this history the Prophet commented on the title page of the record which had been placed in his hands by the angel Moroni.

"I wish to mention here that the title-page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general; and that said title-page is not by any means a modern composition, either of mine or of any other man who has lived or does live in this generation. Therefore, in order to correct an error, which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon, which is a *genuine* and *literal* translation of the title-page of the original Book of Mormon, as recorded on the plates."[2]

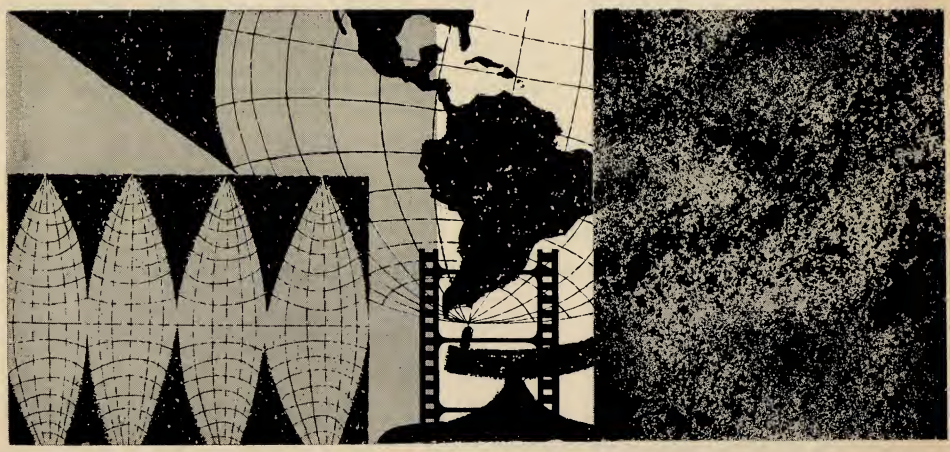
It is noted that in his explanation the Prophet twice mentioned that the Book of Mormon was a literal translation of the record entrusted to him. Because of this, and also because inexperienced translators tend to adhere closely to the form of the language being translated, it is assumed by some that the Book of Mormon is a rather literal translation. Consequently, one should expect to find in it frequent use of idiomatic speech which is Hebraic in nature.

That Lehi and his family spoke Hebrew can hardly be doubted; they were natives of the city of Jerusalem.[3] As a matter of fact, there seem to be indications that his descendants living on the American continent 1,000 years later were also acquainted with the language. Moroni, a historian of that later period, states that if their plates had been "sufficiently large," they would have written in Hebrew, and that if they had done so, there would have been no imperfection in their record, even though the Hebrew had been altered by them.[4] This is a significant statement because it implies that their Hebrew was a living language undergoing the processes of natural growth and change.

Before describing some Hebrew idioms encountered in the Small Plates, it is to be noted that the term *idiom* as used herein is defined in a broad sense as any peculiar characteristic or genus of language that differentiates it from other languages. This definition does not limit an idiom to distinguishing verbal expressions, as illustrated in English by a football "gridiron," a "close call," a "shakedown," and others. Such verbal idioms are formed by combining words in such a manner that the meaning derived from the union is much different from the meanings of the individual words.

Our definition of *idiom* also includes unique

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grammatical and syntactical constructions of languages which often tend to be overlooked in a study of idiomatic usage. (For example, there is a tendency in German to stack the verbs at the end of the sentence.) Whereas languages may borrow words from one another, a point to be stressed here is that an exchange of syntactical structure is most uncommon. A good example of this well-established principle of linguistics is English. The majority of the words in English are Roman, having come into the language through the influence of French after the Norman conquest. Yet, because of the fact that English grammar is generally considered to be Germanic, English is regarded as a Germanic[5] rather than a Romance language.

With the foregoing in mind, it is possible for one to appreciate more fully the significance of some of the grammatical peculiarities found in the Book of Mormon which may strike one as being odd but which are legitimate if viewed as having a Hebraic origin.

Compound Subject

The usage of the compound subject in the Book of Mormon is a striking indication that this scripture was written by persons versed in Hebrew. The presence of this phenomenon would also seem to evidence a rather literal translation of the Book of Mormon as opposed to the philosophy that the concept or meaning was obtained by the Prophet and that he was then left to his own devices and experience for the expression of it.

In Hebrew construction, a rule states that when a compound subject is composed of different persons, the first person precedes the second, and the second precedes the third.[6] An example of this is seen in 1 Kings 1:21: "I and my son Solomon shall be counted offenders."[7] In the Small Plates there are several similar instances, such as "I and my brethren" or "I and my father."[8] This is poor English but excellent Hebrew. Not in any instance has the writer found a case in the Small Plates in which the first person has not been placed before the second or the third.

The Conjunction

Another grammatical construction in the Book of Mormon which bears the earmarks of Hebrew is the ever-recurring use of the conjunction *and*. Hebrew sentence structure is relatively simple, somewhat like the speech of children. This is because the Hebrew habit is to co-ordinate rather than subordinate phrases and sentences as is done in Latin and Greek in which languages, sentences are built together by the use of articles, participles, relative clauses, and other subordinating media.[9] The Hebrews are such an *and* loving people they exhibit a dislike even to begin a sentence without its use; even books are commenced with it.[10] (See Exodus, Leviticus, Numbers, Ruth.)

One need only to read a few verses in the Small Plates to determine that this Hebrew pattern of construction is observed.

"*And* it came to pass that when I, Jacob, had spoken these words, the power of the Lord came upon him, insomuch that he fell to the earth. *And* it came to pass that he was nourished for the space of many days.

"*And* it came to pass that he said unto the people: Gather together on the morrow, for I shall die; wherefore, I desire to speak unto the people before I shall die.

"*And* it came to pass that on the morrow the multitude were gathered together; *and* he spake plainly unto them *and* denied the thing which he had taught them, *and* confessed the Christ, *and* the power of the Holy Ghost, *and* the ministering of angels.

"*And* he spake plainly unto them, that he had been deceived by the power of the devil. *And* he spake of hell, *and* of eternity, *and* of eternal punishment.

"*And* he said: I fear lest I have committed the unpardonable sin, for I have lied unto God; for I denied the Christ, *and* said that I believed the scriptures; *and* they truly testify of him. *And* because I have thus lied unto God I greatly fear lest my cause shall be awful; but I confess (*Continued on page* 517)

HEBREW IDIOMS IN THE SMALL PLATES OF NEPHI

BY E. CRAIG BRAMWELL
ON LEAVE FROM THE DEPARTMENT OF EDUCATION.
INSTRUCTOR BRIGHAM YOUNG UNIVERSITY.



THE THREE HUNDRED AND FIFTIETH ANNIVERSARY OF THE KING JAMES VERSION OF THE BIBLE

BY DR. SIDNEY B. SPERRY
CONTRIBUTING EDITOR

It seems only yesterday that we were celebrating the third centennial of the King James Version, but fifty years have passed away since 1911 when scholars and men in high places paid fitting tribute to the labors of the committee responsible for the most popular and influential Bible version ever produced. A great segment of the Christian world again this year salutes the bringing forth of that noble version of Holy Writ. The Latter-day Saints are numbered in that segment, for we as a people have enjoyed the blessings and hallowed influence of the English version through the years. Our leaders have preached from it continuously, and our missionaries still use it in their far-flung activities throughout the world.

It is my purpose in this article to review briefly for the Latter-day Saints the circumstances that brought forth the King James or Authorized Version; discuss a little of its history, its strengths and weaknesses; and comment some on translations or revisions that have followed it.

It should be kept in mind that the King James Version of the Bible was preceded by at least six versions (these followed Tyndale), any one of which might have become the official version of the land They are

Coverdale's Bible	1535
Matthew's Bible	1537
the Great Bible	1539-1541
Taverner's Bible	1539
the Geneva Bible	1557-1560
the Bishops' Bible	1568

A thrilling story lies behind these predecessors of the Authorized Version, but space prevents our

discussing them except incidentally as we proceed. Thus, we should like to tell about Tyndale's work as a translator and the dependence of Coverdale not only upon Tyndale but also upon Luther, upon the Vulgate, Pagninus, and Zwingli (the Zürich version). The King James Version was ultimately dependent upon many sources for its excellence. Tyndale, it should be noticed, is the man, more than any other, to whom admirers of the English Bible owe the greatest debt.

Some months following the ascension of James I to the English throne, he called a conference of churchmen and theologians at Hampton Court "for the hearing, and for the determining, things pretended to be amiss in the Church." When the conference assembled on January 14, 1604, there were present besides the king a party of seventeen Anglicans headed by Archbishop Whitgift and a party of four Presbyterians under the leadership of Dr. John Reynolds. On the second day of the conference, Dr. Reynolds, president of Corpus Christi College, Oxford, and the leader of the Puritan side in the Church of England, set forth the resolution,

"That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all Churches of England in time of divine service."

This resolution by no means met with the unanimous approval of the conference; indeed, Richard Bancroft, Bishop of London, uttered his complaint that "if every man's humour were followed, there would be no end of translating." On the other hand James eagerly took up Reynolds' proposal and said:

"I profess I could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst. I wish some special pains were taken for an uniform translation, which should be done by the best-learned men in both Universities, then reviewed by the Bishops, presented to the Privy Council, lastly ratified by Royal authority, to be read in the whole Church, and none other."

Actually the Geneva Bible was the best English translation that had appeared prior to that time; what the king objected to were the very controversial notes in it that had made it so unacceptable to leaders in church and state during Queen Elizabeth's reign. The task ahead was to produce a new version that would commend itself to all schools of thought in England. The king took active part in organizing the work of translation. Forty-seven translators were formed into six sub-committees for different parts of the Bible. These men included the greatest Bible scholars in England, who were assigned as follows:

1. *The Pentateuch and historical books,* to the end of Kings. Ten Cambridge men, including Lancelot Andrewes, were assigned here. Dr. Laifield was chosen because of his knowledge of architecture to help render the passages on the tabernacle and the temple.

2. *Chronicles to Ecclesiastes.* Eight Cambridge men, including Lancelot Andrewes' brother, were assigned to this task.

3. *The Prophets.* Seven Oxford men, including Dr. Miles Smith, later responsible for the translators' preface, were assigned here.

4. *The Apocrypha.* Seven Cambridge men.

5. *The Gospels, Acts, and Revelation.* Eight men from Oxford, including Dr. Abbot who later became Archbishop of Canterbury.

6. *The Epistles.* Seven men were assigned here. They seem to have been mostly from Cambridge.

It will be seen that the new version was to be almost completely an Oxford and Cambridge affair. But England's full resources and best men were placed at the disposal of this very serious undertaking in order that the results would be the best the age could produce. How well King James and his men succeeded is seen in the fact that after initial difficulties the Authorized Version was the English translation for over three centuries, and it is still pre-eminent in the minds of ordinary Christian people today.

The translators were guided by a set of fourteen rules which were sanctioned, if not indeed drawn up, by King James in person. The first seven are especially worthy of our attention.

1. The Bishops' Bible was to be their basic text, and it was to be "as little altered as the truth of the original will permit."

2. The names of the prophets and other holy writers were to be retained in the ordinary spelling, i.e., in the popular form.

3. The old ecclesiastical words were to be kept, such as "church" (not "congregation"), and the language was to be kept close to traditional norms.

4. Words with ambiguous meaning were to be translated as "most commonly used by the most eminent fathers."

5. Chapter divisions as found in the Bishops' Bible were to be altered as little as possible.

6. Marginal notes were to be reduced to a minimum and "only for the explanation of Hebrew or Greek words," when these cannot be explained in the text.

7. Cross-references were to be made to relevant passages elsewhere in scripture so as to make the Bible self-explanatory. (*Continued on page* 546)

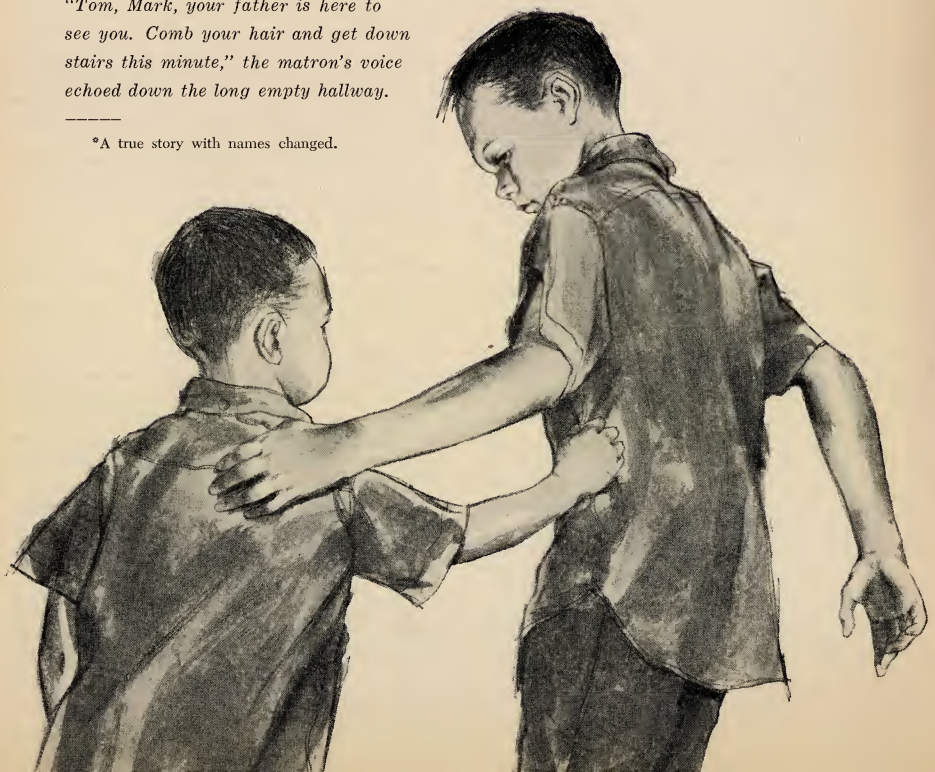
THE LOST IS FOUND*

BY JOHN G. KINNEAR
EDITORIAL ASSOCIATE

A gray sky hung low over the small town of Stockton, California. The air was filled with an uncomfortable humidity. In all, it was a dreary day, the kind that carried a stillness and an emptiness which depressed rather than soothed. A small children's boardinghouse stood bleak against its backdrop from the California sun, the bare brick reflecting an almost dismal light from its faded, red face. "Tom, Mark, your father is here to see you. Comb your hair and get down stairs this minute," the matron's voice echoed down the long empty hallway.

———

*A true story with names changed.



Seven-year-old Tom, holding the hand of his small frightened brother meekly walked the length of the bare corridor and down the hallway leading into the visitor's room.

As the door swung ajar a dishevelled and stooped figure, with a face showing age beyond his years, stood anxiously peering at the two small lads—his sons. His breath, still heavy with the fumes of alcohol, enveloped the older boy with its familiar odor as the lad shyly approached. The father, with bloodshot eyes, squinted through the dim light.

Tom felt nervous and a little insecure as he proffered a timid greeting. He was afraid to go back to the kind of life he could remember, and yet he hoped in his heart that his father had come to take them away from this home.

He remembered little of the lovely house he had once lived in. He had left it when he was only five, going with his family in aimless wandering while the father found work in cotton fields or wherever else odd jobs could be had. His father had once owned a large drugstore, had been president of a community club, and had enjoyed all the prestige of a respected registered pharmacist. The drugs on his own shelves had become his downfall. The family had left town to pursue a life of want. Most of the money the father was able to earn was used to satisfy the mad craving of drug addiction.

At first Tom and Mark had been left with friends while their mother shared their father's Doctor Jekyll and Mr. Hyde existence. She was often beaten when her husband was either drunk or drugged. Her life of hardship lasted only a short while. She died when Tom was six years old.

The last six months before coming to the children's home had been anything but a normal home life for the boys, but it was really the only time he felt he belonged. There had been the experiences of helping Mark guide their father as he staggered out of some saloon. And there were those dingy tenament rooms they sometimes called "home." There were a few precious moments of kindness, love, and closeness, too. It was easy to remember the occasional embrace, the warmth of being called "Son."

The father stooped to hug the two small figures tightly. Tom rested his cheek on his father's threadbare coat.

"Boys," he said, "I'm going away. . . . You won't be seeing me ever again." His voice was thick with emotion. Tom couldn't believe what he had heard.

He tried to cling a little longer as he felt his father's arms loosen around him. "You won't be seeing me ever again," echoed over and over in Tom's stunned brain. Bewildered, he watched his father walk slowly to the door and silently leave.

The road ahead for Tom was one of knocks and kicks, bumps and bruises. It was also a road as empty as the corridors of the home for children where his story begins.

The state authorities took matters in hand. Tom and his brother were shifted around from month to month, to home after home, and finally placed in one of California's largest orphanages. World War II was underway; morals were generally lax; and divided families common.

In the next few years Tom learned much he shouldn't have learned. This was an environment that included almost every conceivable type of delinquent of many races. Nights would find him stealing out of the orphanage with the older boys, standing by to watch street gang fights, breaking into stores and stealing liquor for them, and participating in all the malicious activities that they could plan. He was rebellious, finding what recognition and acceptance he could among the "friends" who added to his fast developing philosophy of "survival of the fittest." He had already developed a serious speech impediment and couldn't pronounce his own name without stuttering and stammering.

Until Tom turned fifteen his own personal world in the orphanage included the delinquents and "punks" of the first order. He grew up defying authority and fighting for a place in his world of frustrated childhood. Discipline by authorities meant physical punishment, and he soon learned that to wince was cause for further harrassment by "the gang." Tom's small brother was always loyal to him when he was in trouble. Once in a while Mark would find himself in "hot water," but his offenses were usually only minor.

Tom's own life in the orphanage came to an abrupt halt when he was expelled for hitting the principal. On being beaten by the older man, he had retaliated in a wild, rebellious rage.

State authorities found it difficult to decide on a suitable solution to Tom's problem. Tom remembered the loneliness of sitting on a bench in the hallway outside the welfare (*Continued on page* 518)





The Spirit of the Pageant

BY PATRICIA MIDDLETON

EDITORIAL ASSOCIATE

We heard the phrase many times during our stay in Palmyra, until this had become our slogan: "Let's keep the spirit of pageant."

Three busloads of girls—the majority of them college students—arrived at the Hill Cumorah to join Eastern States missionaries in a two-week period of preparation for proselyting activities and rehearsing for the famed Mormon pageant, *America's Witness for Christ.*

When our buses pulled into the little town of Palmyra, New York, where once the Mormons were spurned and our Prophet mobbed and driven out, we were greeted by huge banners strung across the main street in bold and glaring letters: "WELCOME, MORMONS."

Strange as it may seem the children and grandchildren of the early persecutors welcomed us into their homes, fed us, and even promoted the pageant with street banners, signs in their store windows, and full-page spreads in their daily newspapers.

The LDS sisters and elders met in the study grove at "the Hill" every morning at nine o'clock to receive instructions and give extemporaneous talks, recite scriptures from memory, and divide into study groups to learn missionary lessons.

And when over three hundred elders and sisters crowded into the Palmyra Branch chapel to sing together, our voices must have shaken the rafters. All the brimming emotion that pageant had filled us with was released through singing "The Spirit of God like a fire is burning. . . ." The Spirit did burn within each heart with the fire of the pageant message—the unmatchable Book of Mormon story. Never before had I heard it sung with such vigor and such beauty. Nor have I since.

The experience we gained at the study grove was a high light of inspiration and enlightenment for us all. During one morning assembly, an elder, a Hebrew convert, was called to the stand to bear his testimony. The big elder stood reverently with his arms folded tightly across his chest, while his penetrating dark eyes scanned his audience of faces. He looked at us deliberately for a long moment, as I waited, conditioning my eardrums for an expected increase in sound volume. His countenance was almost terrible, as if he were about to "spew us out of his mouth!" But when he spoke, it was nearly a whisper—the words even and deliberate. I caught myself leaning forward slightly, as were others, to catch every syllable. We went with him during the next few moments to the land of his fathers, down the

Pageant participants in Nephitish costumes awaiting their cue.
(l. to r.) Patricia Clyde, Mesa, Ariz.; Luann Duffin, Tooele, Utah, Nephite women.

(l. to r.) Elder Calvin Mills, Woods Cross, Utah; Sister Ann Hamilton, Hyde Park, Utah, portraying the Virgin Mary; Bro. Heber Jacobs of Provo, Utah.





dusty roads of Jerusalem where another Jewish man had walked and preached to a stiff-necked people—God's covenant race. And we learned anew that day, from a humble member of the tribe of Judah, what a priceless privilege is ours to pray in *Jesus'* name.

The spirit of pageant did not come to everyone at the same time or even in the same way. To some, it came through a Hebrew convert's testimony; to others through memorizing and repeating the missionary lessons over and over again until they felt they had convinced no one but themselves. And to others, it came while standing in the Sacred Grove, gazing upward as far as one could see into the treetops—giant monuments, standing tall and impressive, their soft, green leaves and uplifted branches motionless, as though in reverence of the holy event that occurred in that very grove more than a hundred years ago.

To some, it came through the uttered testimonies of fellow pageant participants in the peaceful quiet of the grove, penetrated occasionally by a bird's melodious whistle. One morning a lovely blind girl was led down to the front to add her testimony to ours in the Sacred Grove. Our hearts went out to her as we watched her being helped to the platform. Many



Dr. Harold I. Hansen, pageant director and chairman of the Dept. of Speech & Dramatic Arts at BYU.



Between scenes—central figure is Elder Tillman Turley, with speaker, one of the elders in charge of the study groups for missionaries.

Elder Terry Fullmer, Driggs, Idaho, as General Moroni.



(l. to r.) Elder Joseph Stewart, Idaho Falls, Idaho, as Moroni and Elder Harold J. Burnett as Mormon.

(l. to r.) Elder Eugene Taub, Santa Monica, Calif., as Judah; Elder Clarence Mahoney, Heber City, Utah, Ezekiel; Elder Boyde Condie, Preston, Idaho, Ephraim.



Two captains in General Moroni's army stand chatting on "the Hill" during rehearsals.

of us would gladly have lent her our own eyes to enable her to enjoy the beauty of the surroundings. She must have sensed our feelings, for her face lighted up as she spoke:

"Please do not feel sorry because I am blind, because today I have so many, many blessings I am thankful for. Brothers and sisters, *you are only blind when your soul cannot see,* and I would rather remain blind than to be as some, who are so blinded by the things of this world that they cannot see the beauty of the gospel of Jesus Christ." The testimony of this courageous girl, who awed us with her numerous talents throughout the pageant, gave each of us greater incentive to sharpen our own vision.

And the spirit of pageant came separately to some who arose early in the mornings before the others and went into the grove unseen. But to all of us, it climaxed as the "green" ones and the timid ones of our group circulated among the thousands who flocked each night to view the pageant. Armed with our message, pamphlets, and a smile, we went in pairs before the beginning of each performance, talking with members of our vast audience who represented many creeds and faiths; and to them we bore serious testimony to the truthfulness of "America's Witness for Christ."

For the thousands of Mormons who travel from all parts of the United States and Canada, the 1961 Hill Cumorah Pageant, to be held August 2, 3, 4, and 5, will have special significance, because it marks the 131st anniversary year of the founding of the Church. Once again, hundreds of Latter-day Saints will cross two-thirds of the American continent, carrying tons of equipment to Hill Cumorah to appear in the colorful biblical and pre-Columban Indian costumes to act out their parts on five major stages and twenty secondary stages on the vast hillside. This year will bring new technical advancements, and the production will be greatly enhanced by additional lighting equipment, new costumes, and new set designs. The script will also have taken on several revisions.

Varicolored spotlights will pierce the darkness; lightning will flash; peals of thunder and reverberations of earthquakes will rend the air; music and speech will resound over the countryside for four nights. Three-channel stereophonic sound, enormous in volume, will carry the music of the Utah Symphony Orchestra, three choirs from Brigham Young University, and the Tabernacle organ. And once again, for the twenty-third consecutive year since the pageant started, the production will be under the skilled direction of Dr. Harold I. Hansen, chairman of the department of speech and dramatic arts at BYU. The musical score of the pageant is composed by Dr. Crawford Gates, distinguished American composer and chairman of the BYU music department.

The cast of hundreds of LDS young men and women will dramatize the words of the Book of Mormon, which through divine guidance was engraved on gold plates and (*Continued on page* 545)

On the following pages, in the order of their delivery, are the talks given at the Saturday night

PRIESTHOOD MEETING *of the* 131ST GENERAL CONFERENCE *April 8, 1961*



General view of members of the priesthood convened in the Salt Lake Tabernacle during the priesthood meeting of the 131st General Conference of the Church of Jesus Christ of Latter-day Saints, April 8, 1961. Almost 50,000 priesthood holders were met in 288 buildings across the nation, in Canada, and in New Zealand.



SHARE THE GOSPEL

Franklin D. Richards
Assistant to the Council of the Twelve

My dear brethren, I pray that the beautiful prayer that was offered by President Lewis may be answered in my behalf. I am aware of the responsibility that rests upon me, and I appreciate the opportunity of speaking to you tonight.

I rejoice in the wonderful messages that we have heard from President McKay and others who have spoken to us during this conference, and I am inspired by the great vision of our leaders. I am grateful for the knowledge that I have of the restored gospel and for the knowledge that I have of my Father in heaven and his Son Jesus Christ. The Prophet Joseph Smith is a great inspiration to me, and I thrill in testifying that God the Father and his Son Jesus Christ did actually appear to him in the Sacred Grove.

I thrill throughout my body, mind, and spirit when I testify to the truthfulness of that great vision—the first

vision of the Prophet Joseph, and I appreciate the wonderful things that the Prophet did in restoring the Church—he was an instrument in the hands of the Lord in restoring the gospel and the priesthood to the earth in this dispensation. I, like you, love and respect our great prophet and leader, President David O. McKay, and I know and testify that he is indeed the prophet of the Lord and the head of the Church of Jesus Christ on this earth today.

Now, brethren, truly the kingdom of God is going forward that the kingdom of heaven may come. President McKay has counseled us that every member of this Church should be a missionary. Tonight my heart is really filled with the missionary spirit. Heretofore the missionary work has been performed chiefly by full-time missionaries and stake and district missionaries. Now as President McKay has told us, each and every one of us has the opportunity of being a missionary. What a glorious opportunity this really gives us when we appreciate what we can do as members of this Church in spreading the gospel.

Another great prophet, President George Albert Smith, said on the anniversary of the first hundred years of the Church: "As we stand on the threshold of a new century, as representatives of the Church of Jesus Christ in all walks of life, we have the responsibility to go among the people at home and abroad, and great will be our happiness as we participate in this new era of growth and development that lies ahead."

Yes, brethren, we are truly in a new era of growth and development, and personally I am grateful and thankful to be a part of it. Realizing this new era, the leaders of the Church are doubling the number of full-time missionaries, and more stake and district missionaries are being called today than ever before. Formerly, the missionaries spent a large part of their time in finding someone to teach, but now with every member of the Church being a missionary, by using the "share the gospel" program, the members, in effect, find the people to teach, and the missionaries now can spend a very large part of their time in teaching, mainly in groups.

This group teaching we have found to be very effective, both in saving time in teaching and in the psychology that results from teaching in groups. But, you may say, how can I be a missionary and participate in the "share the gospel" program? Well, there are several ways.

First, you can invite your nonmember friends, relatives, neighbors, business associates, or others that you might casually contact, into your homes, preferably in groups, and then let the full-time, the stake, or the district missionaries teach them the gospel.

Second, you can do missionary work by using the referral system. By the referral system we mean sending the names of those friends or relatives who live outside of the area that you are living in, who you think would be interested in the Church, to the stake or mission president in the area in which the people live.

This morning we heard of the referral that resulted in the conversion and baptism of President John Taylor. Many wonderful people are being brought into the Church now through this referral system.

Third, invite your nonmember friends to attend auxiliary meetings and other Church meetings with you. Fourth, live your religion, love your neighbor. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

Elder Harold B. Lee, in touring the Northwestern States Mission last summer, said, "This means let your light so shine that men shall be led to join the Church, or the kingdom of God."

But I can hear many of you say, "I know my friends and relatives wouldn't be interested. I have tried for years to talk to members of my family about religion, and it seems to irritate them," and other such things. But I ask you, do you really know that your friends would not be interested? Have you asked them? I suggest that you do ask them.

The people of the Northwestern States Mission, where I presided as president during the year 1960, as well as in many other places, have found thousands of people who are interested, who they thought were not interested, and this by merely asking two important questions, which you can do. First, "What do you know about the Mormon Church?" And regardless of their answer, "Would you like to know more?"

We found that approximately two out of every three that are asked these questions say, "No, I am not interested." In that event, just pass them off, possibly with a casual, "Well, maybe some day you will be." But don't irritate them or press the situation. There are thousands and thousands that are waiting and wanting to hear this message, and they have a right to hear it.

The one out of three who says, "Yes, I would like to know more," is the one to invite into your home for a group meeting with the missionaries. Or if that is not possible, give that name to the missionaries. I personally regularly ask these two questions: "What do you know about the Mormon Church?" and then, regardless of the answer, "Would you like to know more?"

By doing this almost daily I find many, many fine people who say, "Yes, I would like to know more," and I have never been embarrassed yet in asking that question. I have turned many, many fine referrals over to our missionaries. In fact, there is hardly a day goes by that I do not get a referral by asking these questions.

In asking groups of members all over the country to ask these questions, many times I have sensed a feeling of skepticism, but almost always afterwards someone has written me or sent word to me saying that although he was doubtful at first, he tried asking the questions, and was happily surprised to find many saying, "Yes, I would like to know more."

The opportunity will present itself to you as you go about from day to day if you are thinking about it. So I suggest, do think about it, and try it. Let's assume that a hundred members in a ward or branch asked these two questions only once every other day. They would ask on an average of three hundred a week, and experience has shown that approximately one out of every three will answer that he would like to know more. On this basis the missionaries would have about one hundred new people to teach each week in that ward or branch, probably many more than all of the full-time and part-time missionaries could possibly handle.

Keep in mind also that the young people as well as the old ask these questions, and the younger ones do not seem to hesitate like some of us older ones. I have some remarkable instances that I wish I had time to tell you about. Sometime maybe I can.

Speaking of referrals, I would like to read from a letter that I received just about two or three days ago from a person who apparently thought I was still president of the Northwestern States Mission. I have sent the letter on to President Don C. Wood. She said: "Dear President Richards: Ever since I

SEA GULL FLIGHT

BY THELMA IRELAND

A sea gull cuts a bold block print
Against a sunset sky
That paints the waves with rainbowed tint.
I hear his plaintive cry.
What does he search? How is he urged?
What prompts his lonely flight?
What is his goal as he is merged
In distant muted light?
If I could follow this bird far
Into the mystery
Of sunset, dusk, of moon and star,
Of tide and restless sea,
Would I find answers to my dreams
Or would they seem but selfish schemes?

joined the Church three and a half years ago I have wished all my friends and relatives had the same opportunity to investigate the gospel, and I have decided it's time that I asked to have missionaries sent to my relatives. Most of them seem interested and curious about our Church since my brother and I joined it, so I am hoping and praying that they will recognize the truth when they hear it. It certainly leads to the happiest way of life, and I know I could have avoided pitfalls if I had only found it sooner. It's wonderful to have the true gospel to guide your children through their lives, and so dangerous to try and raise them without it." Then she listed the names and addresses of twenty-five friends and relatives, saying she would appreciate very much having the missionaries call on these twenty-five people, and she would be praying that they would be as happy to receive the gospel message as she had been.

As I left the Northwest in December, more than a thousand referrals were passing through our office each month, members wanting to share the gospel with friends and relatives, knowing the joy it would bring into their lives. Brethren, this is the "share the gospel" plan at work through the referral system.

I would like to say a few words about the auxiliaries as missionary aids. Invite your friends to attend the auxiliary meetings with you. I would say that this is one of the easier ways that we have of sharing the gospel. As an officer or teacher, or even a member of one of these auxiliary groups, you can be a missionary by following this program. You and the members of your family not only invite these people but make appointments to pick them up to attend Sunday School, Relief Society, Mutual, Primary, Sacrament meeting, or any other of the Church meetings.

Likewise, you can take these people to the social functions being given by the auxiliary organizations. They offer very pleasant occasions for these nonmembers, and when they come to feel the warmth and friendship that they find in this association, they are much more susceptible to the teachings of the gospel.

This is a very practical way that you can participate. A striking example of this is an incident that happened last year in the Northwest. Sister Freeman, a convert of about two years, was serving as president of the Relief Society in one of the branches. There had been no missionaries in this branch for some time. In the spring, we discussed the "share the gospel" plan with the members of the branch, and we sent two missionaries in with instructions to use the "share the gospel" program. Soon after they arrived, they got in touch with Sister Freeman, and she wrote to me saying this: "A special thanks for sending these fine missionaries to our branch. We are thrilled and very thankful, and we are reorganizing our visiting teachers so that the presidency will be free to visit any contacts that the missionaries ask us to."

About six months later I was interviewing one of the elders working in the area. I asked him how things were going in the branch. He said, "Simply great. Do you know how many nonmember women were out to the opening Relief Society meeting in the branch?" I guessed six or eight, which I thought would be pretty good. He said, "Thirty-four!" This, brethren, is the "share the gospel" plan in action in the Relief Society. Thanks to Sister Freeman and her fine members, because of this activity many wonderful members are now enjoying the benefits of the gospel.

As a result of the "share the gospel" plan, actually thousands of people are being brought into the Church every month. The effectiveness of this plan is especially impressive in the Northwestern States Mission, where we adopted it early last year. By the members of the stakes and districts working with the full-time missionaries, 775 converts were baptized in January and February of this year, compared with 106 a year ago—nearly seven and a half times as many. This figure does not include many more baptisms by stake missionaries.

In the eight eastern United States and Canadian missions that Sister Richards and I visited during January, February, and March of this year, the "share the gospel" plan has been introduced, and the number of baptisms so far this year is approximately double that of a year ago for a comparable period. But amazing as these figures sound and are, the important thing is that a great many more of God's children are enjoying the blessings of the gospel than otherwise might be.

And what is our responsibility? It is to give every one of God's children the opportunity of enjoying the blessings of immortality and eternal life. As Jesus said to Nicodemus, a ruler of the Jews, ". . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

Yes, baptism is necessary, and we must be baptism conscious. On several occasions bishops and branch presidents have said to me, "President, having all of these people coming into the Church is wonderful. We need them." But also another great blessing is received by members participating in this "share the gospel" plan. Many who had been relatively inactive became active again. An increased spirituality is definitely noticeable among the ward members who are sharing. It is like love, as you give it to others it increases in yourself.

Further, by members sharing the gospel with friends a great many very fine converts are coming into the Church, many who are making wonderful leaders almost immediately after baptism.

Brethren, remember the word of the Lord to the Prophet Joseph: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

Yes, the "share the gospel" plan is really here. Every member of the Church a missionary! This also means group teaching to a very large extent, and this plan is very simple and extremely effective. President Moyle has said: "We can go out into the mission field, we can go out into the world, we can go into our lives, and accomplish anything that we desire to accomplish. Whenever the Lord calls upon us to do anything, he makes us equal to the task."

I know this is true. Let everyone of us be a missionary. It is wonderful. And may we have the faith and the determination and the courage to make this "share the gospel" plan an effective vehicle in bringing great numbers of souls into the kingdom of God. Let us always keep in mind that the purpose of missionary work is to bring souls into the kingdom of God through the ordinance of baptism.

May the Lord bless us to this end, I pray in the name of Jesus Christ. Amen.

SOWER—NAPA VALLEY

BY ANNETTE WEDDELL

In furrows conestoga mapped
I stride to scatter seed
On fertile earth, sinew and plow
Taut geared to human need.
No hireling hypocrisy
Has ever stayed this hand
At constant war with locust chance
To famine stave my land.
Sun sown of spring and summer warmed,
Autumnal harvest ripened gold
Is heritage to Donner hope
Now countless families old.
Yet still I pioneer for peace,
Reseed security and scathe
Harsh winds to wisps—hillscan
New supple growing sheaves of faith.



READY TO HARVEST

Gordon B. Hinckley

Assistant to the Council of the Twelve

My dear brethren, I count this a great privilege and a great opportunity. I feel the weight of this responsibility and seek the inspiration of the Lord. As I envision the vast network of Church buildings, 285 of them reaching all the way to New Zealand across an expanse of 12,000 miles, with thousands upon thousands of men and boys who are assembled tonight, I think of Wilford Woodruff's story of the first meeting that he attended with the Prophet Joseph Smith.

On a Sunday morning in 1834 in Kirtland, Ohio, all of the priesthood were called together. They met in a little, rough log cabin. Hyrum Smith, Oliver Cowdery, Brigham Young, Heber C. Kimball, Parley and Orson Pratt, and William E. M'Lellin all spoke, and then Joseph spoke and said: "I want to tell you this: You know no more concerning the results of this work and what lies before you as elders of Israel, and before this people, than a group of children." He then went on to say that this work will fill the whole earth, and all nations will have to hear the proclamation of the gospel. (*Mill. Star*, Vol. 54, p. 605.)

Were those men here tonight they would marvel at the accomplishments that have been wrought. Never has the work of teaching the gospel moved so splendidly forward as it is moving today. Never before was so much being accomplished. I think you may be interested to know that during the ten years that President McKay has stood as President of the Church, more than 24,000 full-time missionaries have gone into the field, notwithstanding the fact that many of our young men were prohibited from going because of military problems beyond their control. During this same period more than 261,000 converts have been baptized into the Church. I can think of no more fitting memorial to the marvelous work of our great missionary President than the fact that in these last ten years more than a quarter of a million people have entered the waters of baptism. There were 48,500 plus last year, the equivalent of ten or twelve average stakes, and a hundred wards.

We now have approximately 8,500 missionaries in the field who are working, I think, as missionaries have never worked before, averaging 210 hours a month of actual proselyting per missionary. We have approximately seven thousand additional missionaries in the stakes. But with all of these, "the laborers are few and the harvest is great." (See Luke 10:2.)

". . . Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35.)

I believe, my brethren, with all my heart that the field is white ready to harvest. We had nearly 50,000 baptisms last year. I think it not at all unrealistic to believe that we could have 100,000 converts a year in the Church if all of us were alert to the opportunities that are about us and would go to work accordingly. I think the answer to the increased number of converts does not lie particularly in our methods—effective as those methods are. Rather, I think we are living in the day of the fulfilment of the word of the Lord given through the Prophet Joel, and repeated by Moroni in his first visitation to the Prophet Joseph.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh. . . ." (Joel 2:28.)

I believe, my brethren, that we are living in the day when the Spirit of the Lord is being poured out upon all flesh.

To Peter, Jesus said,

". . . Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31-32.) I believe, my brethren, that that great admonition applies to the men of the priesthood of the Church of Christ: ". . . when thou art converted, strengthen thy brethren." When thou art converted, go thou and convert thy brethren. This is our responsibility.

What will it take to do it?

First, it will take an awareness of our responsibility and our opportunity. Great and magnificent as is the work of the more than 15,000 missionaries who have been set apart, I am convinced that we have a far greater force for teaching the gospel to the world in the membership of the Church—"every man a missionary"—as has been said here so convincingly tonight. "Every man a missionary!"

Anyone can do this, whether you're rich or poor, whether you're bond or free. I think every member of the Church has the capacity to teach the gospel to nonmembers. I was told the other day of a crippled woman, homebound, who spends her days in a wheelchair, who has been the means of bringing thirty-seven people into the Church. An awareness, brethren, we need an awareness, an everyday awareness of the great power that we have to do this thing.

Second, a desire. I think many of us realize that we could do it, but we lack the desire. Let every man single out another, a friend. Let him get on his knees and pray to the Lord to help him bring that man into the Church. I am as satisfied as I am of anything that with that kind of prayerful, conscientious, directed effort, there isn't a man in this Church who could not convert another. I think of a phrase that has been quoted by Brother Richard L. Evans: "If not I, who? If not now, when?" I leave that thought with you.

Third, the faith to try. It is so simple. As Brother Franklin D. Richards has pointed out, this is not complex. It is simple. We have in the Northern Far East Mission of the Church today a beautiful and capable Japanese girl, born in Honolulu. I said to her, "Were your folks members of the Church?" "No, they were Buddhists." "How is it then that you are here?" She said, "I had a high school friend who took me to Mutual once a week and then gave me a tract to read." That girl went on to the University of Hawaii and then to Illinois Wesleyan University, from which school she was graduated. Today she is a missionary in Japan.

The average missionary in Japan brings approximately seven people a year into the Church. That means

OLD ROAD

BY LAURA EMERSON GRADICK

You take the superhighways to the beach;
I'll take the old road through the countryside;
Of course I know quite well that you will reach
The shore much quicker. Yet do not deride
My love of quiet roads and marching pines—
Wild iris in the ditch—cattail ballet—
No traffic jams, gas fumes, or speeding lines.
Mine is the old road; yours the broad highway.

that if she is just average she will be the means of bringing about fourteen people into the Church. Now if each of those fourteen were to bring another fourteen people into the Church and so on, it is easy to see how the gospel might spread through that land of a hundred million people.

We have in one of our great universities a professor, a doctor in science, who spends his noon hours discussing the gospel with his associates, to whom he had said in effect: "What do you know about the Mormons? Would you like to learn more?" They are learning more.

I want to tell of one more instance. We had speaking recently in a stake conference a lovely eighteen or nineteen-year-old girl who had joined the Church. She stood up and in substance said, "My father was a minister. His father was a minister. My mother's father was a minister. In fact, my father was the minister of the church just down around the corner. A school friend of mine took me to Mutual. Then she brought me to Sacrament meeting. Then she said, 'Couldn't I invite the missionaries to come to your home and teach you?'"

"I replied with astonishment, 'To my home, with my father pastor of the church around the corner?'" The friend suggested she ask her father. So the girl went to her father, and he consented. The missionaries met with her in one room while her father listened in another. She has joined the Church, and her father has resigned his pastorate and is now teaching in a California school.

I say all of this only to illustrate the point which was made by Brother Richards here tonight that the capacity lies within our young people by the tens and tens of thousands to bring their friends into the fold of the Church.

I have here a letter that I picked off my desk. It came from a friend, a lawyer who works in a large bank. He writes: "I set a goal of at least one referral per week. Thus far there have been numerous opportunities to make appointments. With over 1,000 employees at the main office of the bank, the chances of success are good."

The faith to try! It is so simple! And then after that will come the joy which has been promised of the Lord. I know of no other work where the Lord has given so great a promise of joy to those who engage in it.

May I take a minute or two to share with you a testimony—and I hope you will not consider this egotistical, but consider it rather in the spirit in which it is given. I was flying across the ocean on one occasion, and I resolved I would try to discuss the gospel with someone on that plane. We had been flying all night, morning was coming, and I began a conversation with a man across the aisle. I asked him where he was from. He said he was from Newark. He asked, "Where are you from?" I said, "Salt Lake." He said, "Are you a Mormon?" and I said, "Yes." He said, "I thought so. You've had more orange juice than everybody else on this plane put together." Well, he hasn't joined the Church yet, but he has read the Book of Mormon, and he has read LeGrand Richards' book and two or three other books, and he has invited the missionaries to come and speak before the service club of which he is an officer. I think no one can foretell the eventual consequence of that conversation.

I had an interesting experience while going to the Orient last year. When I checked in in San Francisco, the man examined my passport and inquired about my business. I said, "I am going to represent the Mormon Church. Do you know anything about the Mormons?" "Oh," he said, "I know a little. My wife's a Mormon." "Has she ever told you anything about the Church?" I asked him. He said, "Very little. She is rather backward about talking about it." "Where does she come from?" And he told me, and I said, "Your wife comes from wonderful people, great stock, pioneer stock. Wouldn't you like to know something about the faith of your wife's people?" And he said, "Yes." I said, "How about next Thursday night at seven o'clock? Will you spend an hour?" And he said, "Yes." He handed me his card. President Warren E. Pugh of the Northern California Mission was there, and we arranged an appointment. Eight weeks later I had a letter from President Pugh to say that that man had joined the Church.

Now, I give you those instances, brethren, by way of testimony. I think I have known a little of the joy of which the Lord spoke, and concerning which he gave promise.

You never know how much good you can do until you try. You never can judge the consequences of your work. I have been in Korea, in that rough, sad, poverty-stricken land, which has seen so much of sorrow. We have today nearly a thousand members there. They are wonderful people. Last year the missionaries in Korea averaged fourteen converts per missionary, and eighty percent of them were university students or university graduates.

That marvelous work in Korea is largely the lengthened shadow of one man, Dr. Ho Jik Kim, who was a student at Cornell University fifteen years ago. A fellow student, a Mormon boy by the name of Oliver Wayman, began to talk to him about Mormonism. When Elder Wayman left, another Mormon boy by the name of Don Wood, who went there to study bio-chemistry, became friendly with this Korean student.

Dr. Kim joined the Church, and he went back to Korea. He undertook to translate the Book of Mormon. He became a tremendous strength to the work there. He rose to high positions of leadership in the government, and the stature which the Church now has in Korea is largely the result of that. Don C. Wood today is president of the Northwestern States Mission. With all that he will do as president of that mission, directing the work of 150 missionaries, I do not know that he will do anything more significant than he did when he was a student at Cornell, walking arm in arm with a young man from Korea over to our little meetings, and then coming back and explaining the gospel to him and encouraging him to read the Book of Mormon.

Brethren, the power lies within us to spread the Lord's work. ". . . I am not ashamed of the gospel of Christ: for it is the power of God unto salvation. . . ." (Romans 1:16.) I give you my testimony of this work, of its divinity, and of the responsibility which lies upon us to spread it throughout the earth to fill its divine mission, and urge you, my brethren, every one of you, young or old, rich or poor, professional man, clerk, or laborer, to work with your associates to build the kingdom, all of which I do in the name of the Lord Jesus Christ. Amen.

WILLOW WHISTLES

BY EDNA DAY

When pussy willows crouch upon their perch,
And weeping willow wands sway gracefully,
I greet the welcome time when I may search
For whistle-making wood from bush or tree.

I hurry to the place that willows grow;
I pound with jacknife, and I make a ring;
I blow a reedy blast; and then I know
I've found the surest harbinger of Spring.



EXTEND THE HAND OF FELLOWSHIP

Mark E. Petersen
of the Council of the Twelve

I am very grateful, my brethren, to have the privilege of speaking with you shortly tonight. I am very thankful for this glorious song ["I Know that My Redeemer Lives" sung by Dennis Clancy, a Scotsman] we have just heard. I am sure it has made each one of us thrill with the testimony that we have of the divinity of the Savior and of our great love for him. I am sure, too, that you have been greatly delighted and benefited by these illuminating and stimulating addresses that have been given by Brother [Franklin D.] Richards and Brother [Gordon B.] Hinckley on our missionary program.

I would like to talk with you for a few moments about another phase of this missionary program. I have in mind the responsibility we have of fellowshiping our new members. I have often thought that instruction in the gospel without fellowship in the Church is as incomplete as baptism without confirmation. It is utter folly for us to avoid or ignore the responsibility we have of properly fellowshiping those who are brought into the Church.

I have been impressed with one other thing, too, about our missionary program, and that is that conversion cannot be limited only to instruction in the gospel doctrines. Conversion must include an acceptance of us as a people and an acceptance of our way of life and of our mode of worship. How can a person be fully converted to us and our work just by studying the Bible or any of the scriptures? The people must come into our meetings; they must become a part of us; they must see what we are doing. We must assimilate them. We must make them a part of us, and when we do that, then they really become converted and help to build the kingdom.

You remember how Paul wrote to the Ephesians: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." (Eph. 2:19.) They, very obviously, had a fellowship program in that day. It was very necessary that the new converts Paul and his associates made should be fellowshiped with the rest of the Saints, and it was all-important that the rest of the Saints be willing to fellowship them and take them into their arms and make them a part of them.

Unfortunately, at times we have missed out on that in our day. I have sometimes thought as I have heard some of the stories I have listened to that we almost had established an Iron Curtain in some areas. There can be no Iron Curtains in this Church. When the people are brought into the Church, we must receive them, and we must do more than merely shake hands with them and say, "How do you do." We must make them a part of our organizations. They must fit into our program. We must assign them activities. They must learn early to help build the kingdom.

Now, as I see this fellowship program with respect to the missions, it begins with the missionaries. The missionaries themselves, whether stake or full-time, must begin the fellowship program by bringing their new investigators into our Church meetings as early in the teaching process as is possible so that the new investigators may be introduced to the bishopric, may be introduced to others in the ward, may see our way of conducting our worship, may see the class of people we have in our membership, may get the feel and the spirit of the Latter-day Saints. That is a part of the conversion process, and as the missionaries do that, they will find that it will be easier to teach them.

Then also, as early as possible in the teaching process, it is all-important that the co-ordinator couples whom you have been asked to appoint be introduced to these investigators so that they may become "friends in court," so to speak, and then when the time for baptism arrives, that this co-ordinator couple be present at the baptism and be there to help welcome them into the Church and to help them in the process of further assimilation.

The First Presidency have told us that, whenever it is feasible, our new converts should be confirmed in the Fast meeting. If it is not feasible then the new convert being baptized should be confirmed, as we say, at the water's edge. But where it is possible to have it arranged for the Fast meeting, the confirmation act may become a beautiful act of assimilation.

I have thought often that it would be wonderful if, when the time of confirmation arrived, and it was in the Fast meeting, the bishop would announce to the congregation, "Brothers and sisters, we have the missionaries with us here this afternoon. Yesterday, they baptized the family of Brother and Sister John Jones. We are now ready to welcome them into the Church by confirming them members of the Church. We would like to invite the missionaries to come forward now and join us in the circle."

I have thought what a wonderful thing it would be if the three members of the bishopric and the missionaries who were there would stand together in the circle and then call Brother John Jones to take the chair. The bishopric and the elders jointly would lay their hands upon his head while one of the missionaries actually was voice in the confirmation.

And I have thought what a wonderful thing it would be after that if the bishop would reach out his hand and welcome Brother Jones and extend him the hand of fellowship. Then the other members of the family would be confirmed and welcomed in the same way.

I think it would be wonderful after the confirmation of a family of that kind for the missionaries to present to the bishop then and there, the certificate of baptism and confirmation for each and for the bishop to stand up in the Fast meeting, and say, "We have all now witnessed the confirmation of the family of Brother and Sister John Jones. We have their certificates of baptism and confirmation. All who are willing to receive them now as members of our ward and full-fledged members of our Church, will you signify?"

I would like to see them actually vote to bring them in just as if they were new members moving in from another ward or another stake. It is a part of the assimilation process. It makes these people feel more a part of things.

Then I would like to see the brother in charge of the Senior Aaronic Priesthood work in the ward approach this newly baptized and confirmed brother at the close of the Fast meeting and say, "Brother Jones, I am Brother Smith, and I have charge of the senior work for the Aaronic Priesthood in this ward. Now that you are a member of the Church you become automatically eligible to join the work for the senior brethren in the Aaronic Priesthood. Our meeting will be held next Sunday morning at 9:30. I would like to come for you next Sunday about 9:15 and bring you to this first meeting and in-

VACATION

BY SOLVEIG PAULSON RUSSELL

Vacation's a time for refreshment;
Vacation's a time to be
Out where you're close to nature—
Where the breeze is fresh and free,
Where the sight is blessed with beauty,
And you draw, from sun and sod,
A wider scope for vision
And a closer touch with God.

troduce you there to the rest of the members so that you can begin to feel a part of our group."

I believe that as soon as feasible, that man should be ordained a deacon in the Aaronic Priesthood so that he will have the sense of belonging, so that he will feel a part of the priesthood. If he is worthy to be baptized, surely he should be worthy to be ordained to the priesthood.

All of this is part of the assimilation process. I believe, if I may go back a few steps, that it would be a wonderful thing for the Relief Society people to be brought into the assimilation program even before baptism. Is there any reason why Sister Jones, the investigator, could not be invited to come to Relief Society and be escorted there by one of the class leaders, or by one of the officers in the Relief Society? And then as she is baptized, she is already in the habit of coming to Relief Society. She will just continue on. It eases the process of transition. She is already in the Relief Society. She will now continue to be in the Relief Society.

The same thing is true with the Sunday School and with the Sacrament meeting. The missionaries and the coordinating couple will introduce these people to the Sunday School and to the Sacrament meeting even before baptism. They will begin to get them into the habit of coming. The transition is made easy because they continue doing the things they have already been doing. And likewise with the Primary and the MIA. They are some of the finest missionary organizations we have in the whole Church and have brought thousands of people into the Church. Their contacts may well begin before baptism.

If we all work together, not only on the conversion process but also on the fellowship process, we will hold on to our converts. But would it not be a terrible tragedy if we were to bring thousands into the Church and then lose a number of them because we failed to do our work in fellowshiping these new people as they come in?

Brethren of the priesthood, I appeal to you. Fellowship these new people. Let them feel a part of us. Let them fit into our organizations. As they grow in faith, they will want to grow in works. We must all remember that faith without works is dead. It is so true of our assimilation or fellowship program. These people may be full of faith as they come into the Church, but if they are left without works or activity will their faith not die?

I talked with one couple one time who complained because they had been told by the bishop that they could not be assigned to any work for six months after baptism, and I thought what a tragedy. Faith without works is dead, and faith without activity can die in new converts. Therefore we need to give them work. We need to give them activity.

Now, if I may take just a moment or two more, I would like to talk about another phase of this fellowship program. The fellowship program has been marvelously successful with respect to new converts through the missionary program. Brethren, it can be equally successful with respect to the reactivation program. As people are being reactivated into the Church, again we must learn to fellowship them, just as we will fellowship new converts. The reactivated are just as much in need of feeling a part of things as the new convert, and there are many reactivated people who will feel just as strange in the Church surroundings as will a new convert. Some of them may feel more strange because they have a past record that would make them feel ill at ease as they come into the meetings.

And as they are reactivated, are they going to be left cold, off to themselves? If we are going to erect an Iron Curtain against a man just because he happens to smell of cigarets, are we going to convert him to the gospel? We must fellowship the reactivated ones just as much as we need to fellowship the newly converted ones.

So I invite your attention, brethren, to a twofold fellowship program in the Church: first, a sincere effort to fellowship all these new converts who are coming in; and second, a sincere effort to fellowship the reactivated ones as we bring them in. Fellowship means salvation. Without it we may lose these reactivated ones, and we may lose our new converts.

So brethren, let us organize into a great fellowship movement. Let us hold out the hand of fellowship to every one of these reactivated ones, and the new converts. Let us fellowship them through the organizations and make them a part of us because the Lord so directs. They are to be ". . . fellow citizens with the saints, and of the household of God."

That we may accomplish this is my humble and earnest desire in the name of the Lord Jesus Christ. Amen.

BALLERINA

BY GILEAN DOUGLAS

That premiere danseuse, the rain,
Toe-steps down the silver stair
Of cloud as though it wasn't there
And stops to give a practice swirl
Of skirts all platinum and pearl
Upon a hilltop height before
She swan-flights to the valley floor
To dance a crop ballet that's worth
All the glad applause of earth.



PRESIDENT McKAY—EXAMPLAR OF MISSIONARY SERVICE

President Henry D. Moyle
of the First Presidency

It was my great pleasure fifty-two years ago to be met by the President's younger brother, William M. McKay, in Zurich, Switzerland. It was he who was the district president at that time in Zurich, and it was also he who taught me a good deal about missionary work that has stayed with me until this day. At that time my mission president was Thomas E. McKay, under whom I served throughout my mission.

I was very happy last evening, or the evening before, to pick up the April issue of The Improvement Era and find that the father of these three great men went on a mission in 1881, when President David O. McKay was seven, and his brother, Thomas E. McKay, was five. He also left his beloved wife. Near the conclusion of his mission he wrote a letter. It was dated February 12, 1883, and was to John Henry Smith, president at that time of the European and of the British Missions. I am sure that that letter, which was published at the time in the *Millennial Star* of March 12, 1883, is as inspirational to us this evening as it was when it was written by the wonderful father of these great men.

I read but a part, because I want you all to read the entire article: "The spirit of gathering appears to be increasing among the Saints, causing them to draw near to their Heavenly Father and to each other. This manifest increase of faith and good works among the Saints is being felt for good, throughout the circle that the worthy Saints move in, among the honest in heart. Baptisms are becoming more frequent. The number of our traveling elders has been reduced somewhat, but no doubt President Smith will remember Scotland when wisdom dictates to send us more help." That is one of the classic sentences in Mormon literature. I want to read it again, and I hope everyone of you will develop within your heart that sort of spirit, that sort of attitude toward the leadership of the Church, and assume just as David McKay back in 1883, when this letter was written, assumed, that the Brethren know what they are doing.

"The number of our traveling elders

has been reduced somewhat, but no doubt President Smith will remember Scotland when wisdom dictates to send us more help. We need elders of strong faith, or with some money in their possession. Both is best, providing they have wisdom to exercise both at the same time; but our experience has conveyed the idea to our mind, that, with cash in the pocket, faith in a measure is allowed to take a rest." (*Improvement Era*, April 1961, p. 278 citing *Millennial Star*, Vol. 45, p. 173.)

Well, I have been very much tempted to read more, but I want you all to read it for yourselves. It is a marvelous letter, and the letter which the Era published, which David McKay wrote and which was published in the Ogden newspaper on his return, is another classic.

Now I have a distinct and definite purpose in my mind tonight to read the appraisal of President David O. McKay as a missionary. This has been written at my request by a former mission president. He says that since beginning his world travels in 1920, when under direction of President Heber J. Grant and counselors and the Quorum of the Twelve, President David O. McKay and Elder Hugh J. Cannon were assigned to visit missions and various lands around the earth. President McKay has undoubtedly traveled wider and farther than any other missionary.

Speaking of these beginnings, President McKay says: "When we left home December 4, 1920, we looked forward with no little misgiving and anxiety to the trip ahead of us. It was no simple matter to contemplate traveling to the Orient, hence to the Antipodes, much of that distance to be spent on the water. The keen sense of responsibility adequately to fulfill the desires of President Grant and his Counselors and the Twelve who had honored us with that call, made us seek the Lord as I have never sought him before in my life, and I wish to say this afternoon that the promise made by Moses to the children of Israel just before they crossed the Jordan River into the Promised Land has been fulfilled in our experience, as we sought the Lord with all our souls. He came to our guidance and assistance. It may be that the realization of our dependence upon him made more prominent what seems to me to be a deplorable tendency of the world to disregard, even to disown, their relationship to our Heavenly Father. It is our privilege to hear educators and other prominent men speak in different places and upon different occasions, and to mingle with different classes of men and women on boats, for we spent a total of five months on the water, sailing in about 23 different vessels, each vessel well crowded with all classes of tourists, most of whom were confessed Christians.

"Frequently we were grieved to note the attitude of apology that these Christian men and women assumed concerning God, their Creator, and his Son, Jesus Christ."

Upon this trip, and many subsequent ones, he had many and varied experiences; for instance, he rededicated the Holy Land for the return of Israel there, and to the preaching of the gospel. He also dedicated the land of China for the preaching of the gospel. He himself preached the gospel on the high seas, near volcanoes, in waste places, on mountains, and in the earth's beautiful valleys. He lived intimately with natives in most of the European countries, in the Holy Land, Armenia, China, New Zealand, Australia, Tonga, Samoa, Hawaii, in South American countries, and in others, but he lived, not only with natives in these places, but also with educators, professional men and women, statesmen, officials, and others.

In all these relations did he ever have any serious contention or strife? He spread the spirit of love and respect and received the same in return, and his name is held as a symbol of love and peace in the countries where he has traveled. The spirit of inspiration was heavy upon him, so that through him miracles were performed as in the days of old by Peter and others of the apostles.

Of this spirit President McKay says: "Inspiration was given to us on our world tour of the missions of the Church.

"I want to testify to you that God was with us when we stood beneath the old tree in China when we dedicated that land to the preaching of the gospel. My words may not convince you of the fact, but no disputant can convince me that our souls were not filled to overflowing with the Spirit of God on that occasion. . . .

"I knew of his protecting care in the Tongan Islands; for when the vessel was submerged by a mountainous wave, we felt peace and security.

"At Papeete, Tahiti, we knew his guiding hand and acknowledged his overruling Providence, when replacing our judgment by his inspiration, he moved us to do something which our own judgment had told us not to do, subsequent events proving that the inspiration came in rich abundance in the priesthood meetings with the missionaries. . . .

"Again, when among the Samoans, we felt his presence on several occasions, especially in that memorable farewell at Sauniatu." (*Cherished Experiences*, pp. 134-135.) He then relates how they were directed to Elder Joseph Wilford Booth in Armenia, and he was directed to meet them—Brothers McKay and Cannon—with no suggestion of time or place suggested, yet they did meet in a miraculous way.

He also relates how a Chinese brother whom he knew was transformed from a would-be murderer to a man of love and peace, who dedicated his life and fortune to the gospel, was made happy and spread his happiness like a contagion through the Spirit of the Lord Jesus Christ.

The above-mentioned experiences reveal the spirit that accompanied and prompted President McKay as he pursued his extended missionary work. In these experiences he has witnessed the degradation and suffering because of a lack of knowledge of gospel principles. In contrast, he has seen the blessings, joy, peace, power, and happiness, even miracles, resulting from the acceptance and living of the gospel. Because of these experiences he has come to realize that the world's greatest need is the hearing and the living of the gospel of the Master.

Indeed, it is this realization that has impelled his late extensive travels that have fired him to construct numerous meetinghouses and temples throughout the world, namely that the gospel may be more effectively preached and taught to the world, and, I might say, he has a deep-seated desire in his heart that all of these members who are baptized after their conversion, and who are fellowshiped into the Church should have the blessing of the full Church program.

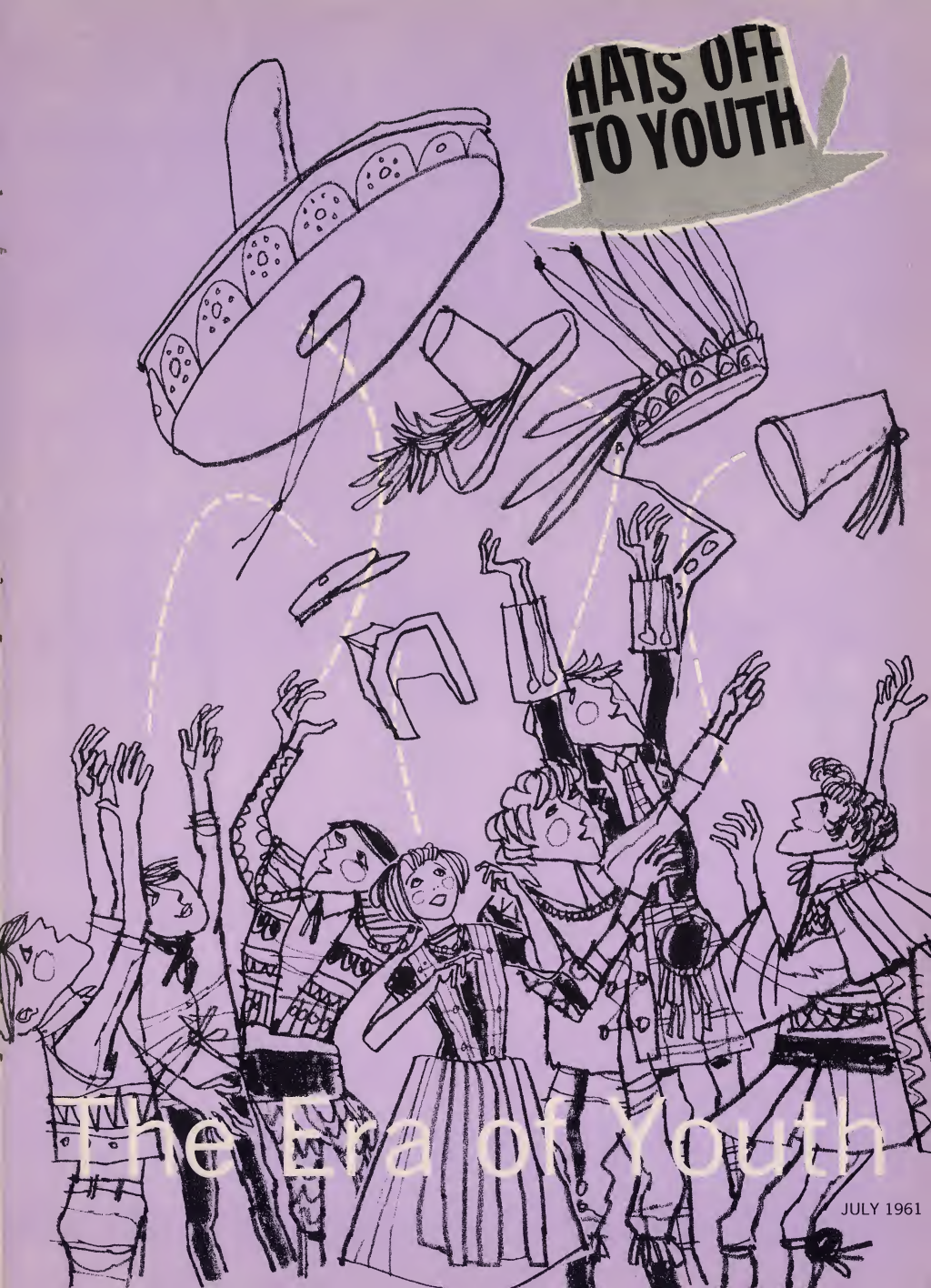
It is not difficult to follow such a great leader, and such a great missionary. I want to take just a minute to say that this direction, of which Elders Petersen, Hinckley, and Richards have spoken of tonight, has come from the heart of this great missionary. I have heard many say that they wonder if there has ever been a greater missionary in the Church. It has come from his heart and so has inspiration from the Almighty that every member of this Church should be a missionary, and especially that every man holding the Holy Priesthood of God should be a missionary, and that now extends itself to

(*Continued on page 520*)

THE PATCHWORK QUILT

BY CECIL COBB WESLEY

Sew July on the patchwork quilt.
Briar-stitch the edges
With blackberries by the old field roads
And dewberries in the hedges.



The Era of Youth

JULY 1961

Memo to: Youth
From: Era of Youth Editors

John Trebonious was a teacher in a German boys' school many years ago when schools were very formal and sometimes teachers were required to wear robes and hats (something like graduation outfits today) when they taught their classes. Professor Trebonious did not wear his hat in class and was asked to explain why he did not. He answered that he felt that he should keep his hat off in the presence of so many promising, excellent young men.

"Among those who sit before me," he said, "there may be some who will one day accomplish great things, lead nations, or even affect the history of the world. I take off my hat in respectfulness for what they are and what they may become." There was sitting at his feet as his pupil at that very time a little boy named Martin Luther, a boy who grew to great manhood and literally affected the history of mankind.

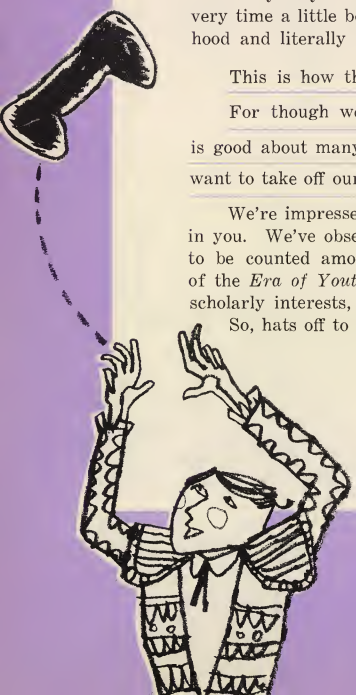
This is how the editors of the *Era of Youth* feel about *you!*

For though we don't know all about all of you, we know enough that is good about many of you to make us feel like John Trebonious did. We want to take off our hats to you.

We're impressed with all that is good and strong and virtuous and loyal in you. We've observed that you want to do well; to be good for something; to be counted among the worthwhile and the accomplished. In this issue of the *Era of Youth* we pay tribute to your service, your spirituality, your scholarly interests, and your good sense of fun.

So, hats off to you, Youth!

Marion D. Hanks
Elaine Cannon
Editors, Era of Youth



What people are saying about you



". . . the most encouraging progress of the Church during the last year is seen in the increased numbers of young people participating in Church activity. We hear much about the delinquency and incorrigibility of youth. I desire to say a word . . . about their corrigibility, as we have seen it and noticed it in visiting in different parts of the Church."

President David O. McKay
April Conference, 1961



Greatness in men seems to reflect dynamic qualities developed during their youth. The youth of today are meeting their challenges with faith, courage, and determination. We commend you for keeping yourselves "unspotted from the world," as evidenced by your leadership in attendance at Sacrament meeting and other Church activities.

The Presiding Bishopric
Joseph L. Wirthlin
Thorpe B. Isaacson
Carl W. Buehner



From throughout the world comes love, praise, and appreciation of the active participation of our wonderful youth in Sunday School worship services and classes. We are proud of what you do, what you learn, and how you serve.

George R. Hill
General Superintendent
Deseret Sunday School Union



We note with appreciation the large number of young men preparing through clean living and study to go on missions—young people who work and go to school and participate in activities and studentbody government—young athletes who give their last ounce of energy for school, church, and team.

Joseph T. Bentley
General Superintendent YMMIA
Bertha S. Reeder
General President YWMIA



I salute the 62,000 young men and women of high school age who study the word of the Lord in the seminaries of the Church as a part of their education for life. These constitute the greatest generation our world has known.

William E. Berrett
Vice President in charge of
Religious Instruction
Brigham Young University



















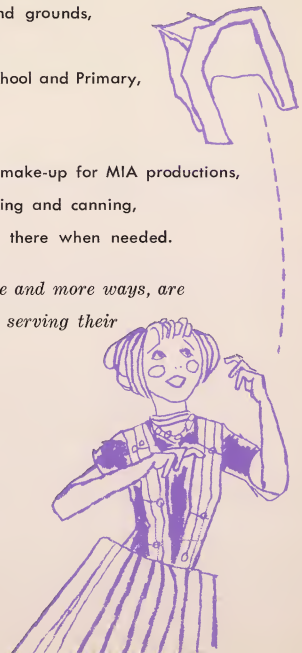


This is the way you invest your humanity

This is the way you help others, in love and humility,
without thought of compliment, payment,
or reciprocal treatment.
This is the way you sow good services and reap
sweet remembrances.
This is the way you serve . . .

volunteer aid work in hospitals,
reading to the sick,
tot-tending on temple night,
cutting lawn or shoveling snow for widows,
doing kitchen duty at the ward banquet,
setting up chairs for the program (and putting them away again),
branding cattle at stake welfare farms,
cleaning up ward buildings and grounds,
painting nursery chairs,
helping out in Junior Sunday School and Primary,
participating in rag drives,
Santa subbing,
painting scenery and applying make-up for MIA productions,
harvesting and haying, cultivating and canning,
giving loyal support by BEING there when needed.

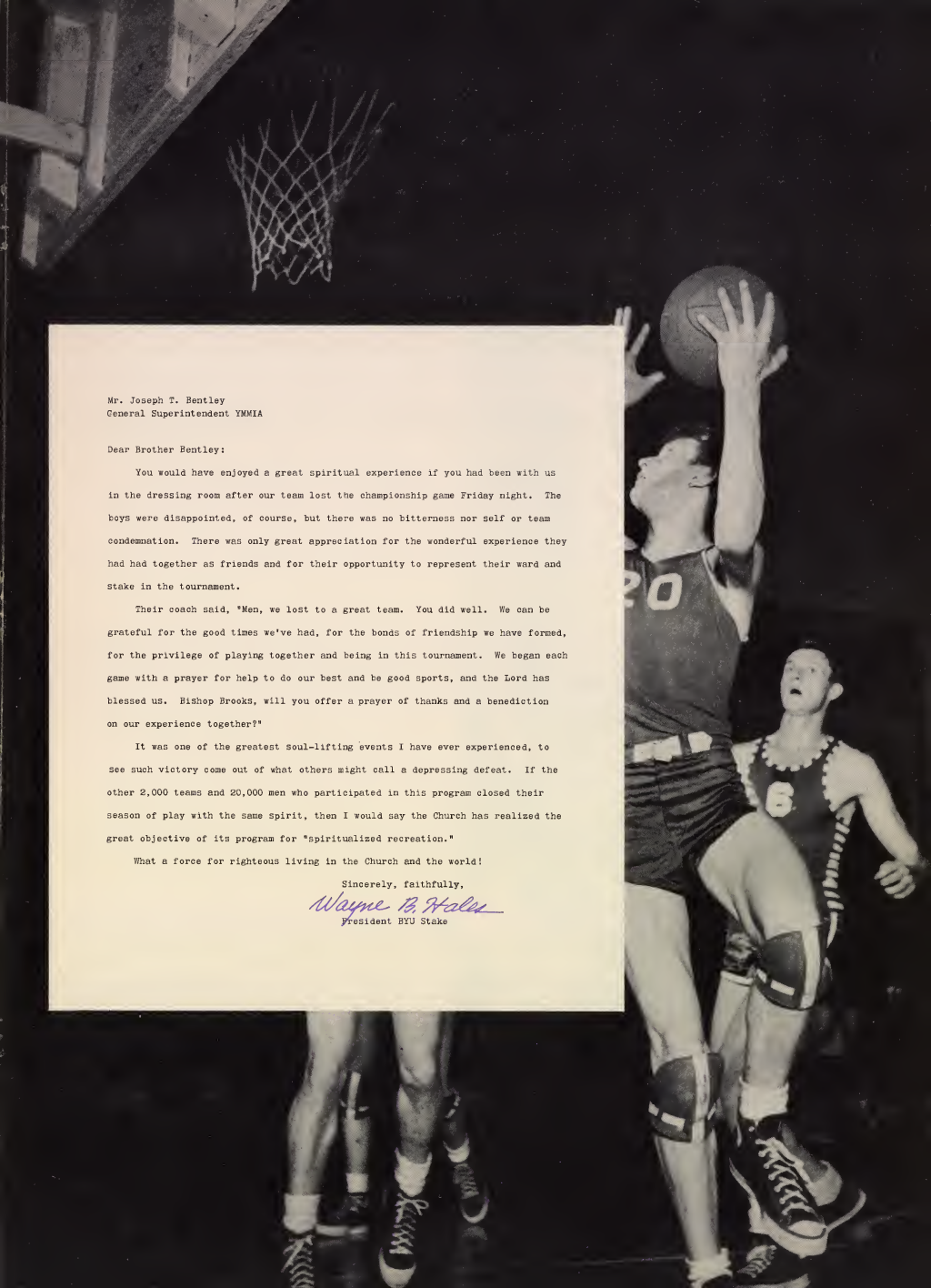
More and more teens, in more and more ways, are experiencing the quiet joy of serving their fellow men. How about you?



Always in times past the Lord has raised up strong men and women to lead and serve his cause. A fair appraisal of the spiritual strength, character, and moral fiber of the fine young people of the Church today gives sound reason to believe that he is preparing a generation which will successfully meet the great challenges that lie ahead; for instance, consider that:

Attendance of youth at priesthood, Sacrament, and auxiliary meetings averages well over 60%, far higher than adult attendance.	*Sunday School and MIA enrollment is the largest in history.*
Many serve as officers and teachers of auxiliary organizations; pay tithes and offerings; work to build chapels.	*Family nights and family prayers and family councils, traditions, and experiences are often fostered and encouraged and led by the young.*
Thousands of you are enrolled in institute and seminary classes, many involving travel that requires getting up and on the way by six or six-thirty in the morning, or even earlier.	*Recreational activities attract the interest of most of you. Athletics, drama, dancing, forensics, music, hiking, and camping enlist great numbers in a program of spiritualized recreation, doing wholesome things under favorable circumstances with devoted, qualified leaders.*
More than 8,000 missionaries are in full-time, uncompensated service away from home, many of you not yet twenty years old. Others serve stake missions.	*Uncounted numbers of you are serving as organists or pianists in Church groups, or leading music, or performing in singing groups or as soloists.*
Large numbers of young men visit families monthly as ward teachers with older companions, or gather fast offerings, or fill other special assignments.	*Every young person who is willing is given opportunity to participate in speaking and praying and service opportunities in Church service.*
Church welfare and other service projects regularly attract the efforts of tens of thousands of boys and girls throughout the Church.	

In short, you young people in the Church are finding your motivations and satisfactions in responsible participation in family, Church, and community activities. Hats off to your wisdom and wit and willingness!



Mr. Joseph T. Bentley
General Superintendent YMMIA

Dear Brother Bentley:

You would have enjoyed a great spiritual experience if you had been with us in the dressing room after our team lost the championship game Friday night. The boys were disappointed, of course, but there was no bitterness nor self or team condemnation. There was only great appreciation for the wonderful experience they had had together as friends and for their opportunity to represent their ward and stake in the tournament.

Their coach said, "Men, we lost to a great team. You did well. We can be grateful for the good times we've had, for the bonds of friendship we have formed, for the privilege of playing together and being in this tournament. We began each game with a prayer for help to do our best and be good sports, and the Lord has blessed us. Bishop Brooks, will you offer a prayer of thanks and a benediction on our experience together?"

It was one of the greatest soul-lifting events I have ever experienced, to see such victory come out of what others might call a depressing defeat. If the other 2,000 teams and 20,000 men who participated in this program closed their season of play with the same spirit, then I would say the Church has realized the great objective of its program for "spiritualized recreation."

What a force for righteous living in the Church and the world!

Sincerely, faithfully,

Wayne B. Hales

President BYU Stake



You show creativity

BY RALPH H. REYNOLDS
ART DIRECTOR



Dozens of teens excitedly rushed forward after the concert to shake hands with guest conductor Pierre Monteux. Some had played in the orchestra; hundreds had listened enthralled.

Today's teens love the arts.

At the end of judging a state-wide high school art competition of painting, graphics, sculpture, and advertising art, Roscoe Grover, a judge, said, "I saw this exhibit three years ago and was thrilled, but I'm even more excited this time. I'm amazed at the variety and freshness of the pieces, the creativity of these kids."

More of you teens than ever before are today: doing your own knitting, reading and writing poetry, painting, sculpturing, collecting art prints, playing musical instruments (guitars are now second to pianos), singing in quartets or ward choirs, creating exhibits for science fairs, composing and arranging music, in short, doing some imaginative thinking.

My old battered hat's off to you.

This is how you look



The look of you is one of fashion awareness, to be sure. But it is also one of modesty and good taste, of cleanliness and individuality. Compromising with personal standards or succumbing to extremes in style or price, simply aren't problems with the smartest among you.

Q: When is fun more fun than ever?

A: When you LDS teens are in the middle of it. You add spa

gay. No doubt about it-fun is more so with LDS teens. E. C.

rkle and zest to the simplest gathering of the clan

mark in fun? You keep it wholesome, high level, and

and depth to glamorous froth of BIG evenings. Your trade-

I'd like to know

QUESTION: The question is quite often asked and maybe needn't be repeated, but I'd like your answer. Why is so much attention given to the negative side of things—to the "bad actor," the irresponsible teen, the drop-out, the delinquent? Why don't we hear more about the blessings that follow responsibility and obedience, and about the many who are enjoying these blessings?

ANSWER: My experience is that most parents and teachers and others who work with young people do have strong sentiments of confidence and faith in youth. Certainly the leaders of the Church do. Perhaps there is some overemphasis on the problems that come to people who are not obedient to the commandments of the Lord, who are not true to their own high ideals and wonderful possibilities. If this is true, it is because we see so much of the tragedy and heartbreak that follow foolishness or sinfulness.

President McKay's great affirmation of youth's "corrigibility," along with other statements of confidence made at the last general conference, and this "Hats Off to Youth" issue, should supply some of what is asked for in this question.

The "Era of Youth" is dedicated to fostering and emphasizing the wholesome and worthwhile in the young. This issue is an example of our feelings in the matter.

M D H

Conversation Piece

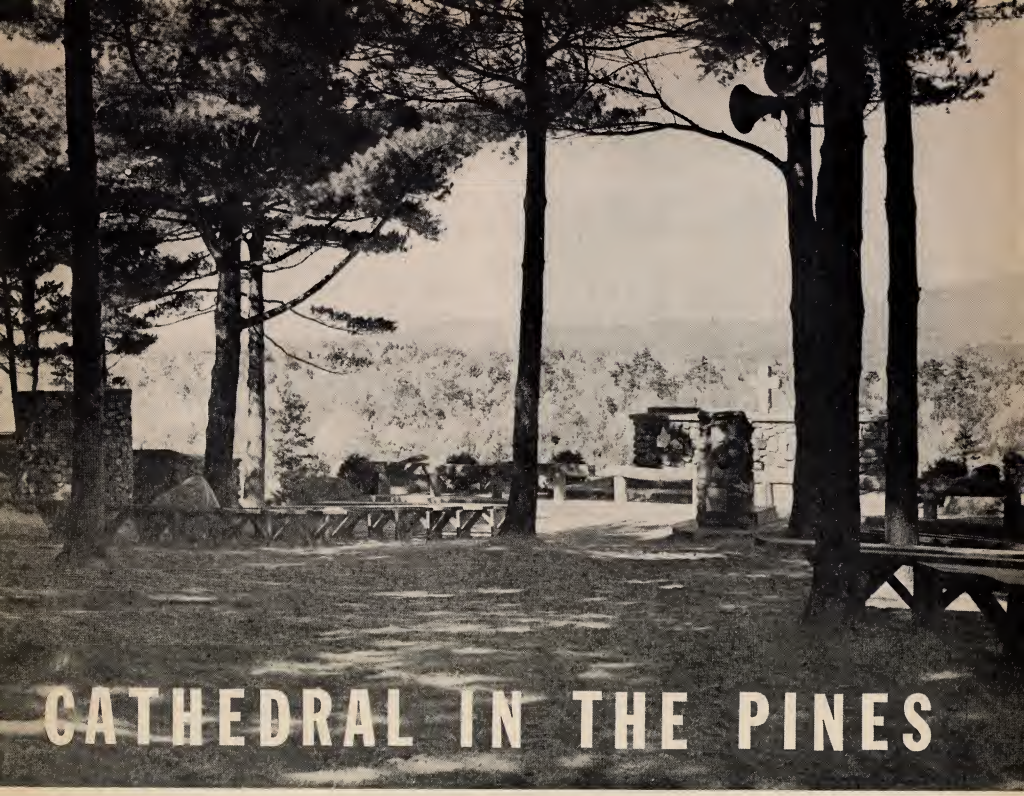
JUST IN CASE YOU FEEL LEFT OUT . . . just in case you might have an inkling that you aren't measuring up to all the tributes paid to youth in this month's Era of Youth . . . there is no time like the present for taking a second look at yourself, evaluating your activities, your dreams and your goals, your habits and abilities, your friends and your accomplishments.

TOSS YOUR HAT . . . into the ring of school events, ward affairs, civic service, and family projects. Latch on to a hobby that offers opportunity for creative expression—even finger painting will do! Wake up and get with it. Accept the challenge of living up to your full potential. You'll be glad you did.



KOOKIE COAT . . . sleeveless and collarless but not buttonless. It's the newest, friendliest teen fad to stitch up a denim topper and decorate it gaily with buttons of all kinds, sizes, and colors. Teens collect buttons from their friends, so the garb has sentimental value at least!

FESTIVE FREE SPREE . . . Laurels and Ensigns of Cassia Stake in Idaho, aren't content with just any old get together. They put forth the extra effort for a special event and then really enjoy the fruits of their labors. Their recent Hawaiian luau featured palm trees, leis, grass skirts, bunches of people and pineapple.



CATHEDRAL IN THE PINES

BY PRESIDENT S. DILWORTH YOUNG
OF THE FIRST COUNCIL OF THE SEVENTY

The tree-clad mountains of New Hampshire are deceptive in their ruggedness. Under the disguise of copse, trailing vine, and verdure, are the hard, tough granites of their primeval beginnings. At Ringe, the home of the "Cathedral of the Pines" this harshness is well concealed. In the spring the flowering trees exhibit a pastel taste of what the fall will be like. Soon the colors fade into the delicate green of opening buds. Then follows the deep, concealing green of summer. No hint is given of what is to come. It is in late September and early October that the trees seem to stir themselves, then burst forth into a riot of color, each trying to outdo the others in depth and variety of palate.

One day Douglas Sloane stood with his sons on the shoulder of a hill. From where they stood the land breaks sharply into a little valley in which nestles a lake, glaciated millenniums ago. The vegetation hid these beauties from their eyes. However, they could, by choosing the right spot, catch a glimpse of old Monadnock, a great mountain to the north veiled in clouds and brooding over the valley. Mr. Sloane and his boys selected building sites for his home, and their future homesites.

Things began to happen. A hurricane ripped through the countryside and leveled all of the trees in the valley, leaving untouched those on the hill. Then, during the war, Sanderson Sloane, one of Douglas Sloane's sons, was killed in action over Germany.

Mr. and Mrs. Sloane, desiring to create a memorial which would keep alive the memory and the ideals of their son and other sons who lost their lives, constructed the "Cathedral of the Pines." It stands at the spot where they originally stood when choosing their homesites.

The cathedral, an outdoor amphitheater, is laid in the midst of a grove of pine trees, their interlacing branches forming the ceiling and giving constant shade to its occupants. (*Continued on page* 534)



Igor Gorin portrays Brigham Young in Musical Drama.

"All Faces West"

■ The 1300-mile journey of Utah's emigrant pioneers, from Nauvoo, Illinois, to the great Salt Lake Valley in 1846-47, is one of the boldest migrations in human history. The spirit of this trek is portrayed in the music-drama, *All Faces West,* which will be produced in Ogden, Utah, July 21, 22, and 23, for the eleventh straight year.

The production has become firmly established as a regular feature of Utah's July celebrations that honor the pioneers, and each year many thousands come to Ogden to enjoy the musical performance which features Igor Gorin, the internationally known baritone singer, in the role of Brigham Young.

Two years ago, the musical pageant was produced in several New Zealand cities, where it was sponsored by the Church of Jesus Christ of Latter-day Saints through arrangements made by President David O. McKay. The show was staged by the Maoris and other good singers in the islands.

"The production has appeal enough in its musical account of pioneer times in America, but what gives it that added plus is that it was spiritually inspired," once declared Dr. Clarence W. Hall, who saw the performance in Ogden a number of years ago when he came to Utah to write a story of the life of Igor Gorin for the *Reader's Digest.* Observed Dr. Hall, ". . . the music is haunting, I can't get it out of my mind. The variety of the emotions of the score is wonderful—from the grief of the trekkers at the gravesides, their fun—dancing around the campfire, the enthusiasm in conquering a wilderness."

Composer Roland Parry is a professor of music at Weber College in Ogden. He wrote the saga at the request of a number of officials in Ogden who wanted a program to present during the annual July celebration that would fulfil the function of a festival honoring the valiant settlers rather than the traditional rodeos and parades. Professor Parry's wife, Helen Talmage Parry, wrote the lyrics, which have become almost as famous as the music itself.

The selection of Igor Gorin for the role of Brigham Young became one of the happiest decisions involved in the pageant. Mr. Gorin was a great artist with a worldwide following. But he was more. An admirer of the great pioneer leader he was to portray, Mr. Gorin was able to project the spiritual note behind the drama.

It was largely because of the baritone's national importance that the music-drama soon enjoyed wide recognition, for he sings some of the songs throughout the country while on his annual concert tours.

The pageant is performed by large casts of volunteer singers, actors, and dancers, who spend many weeks rehearsing. "A paid cast could not make this story come to you straight from the heart as do our home town volunteers who love the pioneers and their traditions," stated H. Frederick Davis, director of the Southern California Mormon Choir, who has served as musical director of *All Faces West* for several years.

Great dancing sequences that portray the attack on the pioneers' crops by crickets, colorful stage spectacles, and large casts depicting the ragged trekkers never fail to move the audiences.

This year the performances will be staged in a natural setting of fields and hills in a new location in the northeast part of Ogden, which is expected to enhance its appeal.

Fifty years of summer camping

Fifty years of summer camping for MIA girls makes quite a record. The introduction of this project undoubtedly belongs to Sister Emily H. Higgs, YWMIA stake president of Liberty Stake, and later a member of the YWMIA general board. As Sister Higgs reported, "During the winter months of 1911 and 1912, the stake board of Liberty Stake Mutual began their plans for a summer camp. . . ." Together with the stake priesthood president, Hugh J. Cannon, the stake presidency selected a site and prepared it for the girls to enjoy as a camp in the summer of 1912.

Sister Higgs stated, "Three camp rules were made—and obeyed: Girls must be present and ready for meals at the appointed time; girls must not leave camp without permission of their leader; the camp must be kept sanitary and left clean."

Liberty Glen functioned as a summer home for the girls from 1911 to 1915. From this beginning the movement in 1918 was introduced by the YWMIA general board for the Church "(1) to give the young people something to do to protect, interest, and instruct them during the vacation; (2) to keep alive in their hearts a desire to assist in the national crisis of that day and inform them upon the subjects pertaining to the Allies and their conditions and interests."[1]

In June 1919 the summer camp committee of the general board called a meeting of the Salt Lake City stakes concerning the building of a girls' summer home. The search for a suitable site led the committee to select land at Brighton, which could be leased for a nominal sum from the government.

In November 1921 the project was formally turned over to the four stakes: Pioneer, Ensign, Liberty, and Salt Lake. The general board served in an advisory capacity, and the stakes called into activity the priesthood to assist them in this venture. The stake appointees included Sarah J. Anderson and Pearl Crockett of Pioneer Stake, with D. E. Hammond from the priesthood presidency; Lydia McKendrick and Lucile Barker from the Ensign Stake, with William A. Shepherd from the stake priesthood; Blanche Musser and Ida M. Kirkham from Liberty Stake with Edward M. Ashton the priesthood representative; Ida M. Felt and Sarah E. Holt with Wilford A. Beesley from the Salt Lake Stake priesthood presidency. This procedure has been followed in the years following. Stake presidents have been most helpful; in fact, it is improbable that the summer camp program could have succeeded without the wise guidance of the many stake presidents who have taken an interest "beyond the line of duty" to encourage this activity for their young women.

The raising of the money for the MIA Brighton Girls' Home was indicative of plans used by many other stakes in their money-raising programs for their summer homes. Home talent programs, four-stake carnival, a radio program, and sewing projects began to fill the coffers for the house. With generous contributions from some of the board members and priesthood members the MIA Brighton Home progressed.

August 18, 1922 the celebration at Brighton was held—even though the girls had to use tents since the house wasn't quite finished. The spirit of the location was felt nonetheless, and by the following year the home was completed. The end was not yet. The program began again of making things for the home itself. Quilts, dish towels, wash cloths were contributed to the home by the girls, their mothers, and the leaders of the stakes who directed the home. And changes came in the home—additions, remodeling, painting, etc., etc., so that a constant vigilance and activities were essential.

Meanwhile other summer homes were established in the various stakes of the Church: Utah, Alpine, Logan, Cache, Bear Lake, Ogden, Box Elder, Pocatello, Bear River, and Cottonwood also began their summer homes. By 1925 seven YWMIA homes were available for the girls, and almost three thousand of them had spent their vacations in the homes. By 1927, 4,500 girls had attended the various camps, and in two stakes the plan had been extended to include two hundred and thirty mothers in special programs.

When Sister Bertha S. Reeder became general president of the YWMIA in April 1948, she and her counselors began the work of conversion to a summer program and the encouragement of the camping activity. General President Reeder has emphasized that she desires each girl in the Mutual to have a camping experience. During her administration the number of homes has increased to almost forty, and nearly every stake has access to some campsite for the camping program of its girls.

One woman expressed herself concerning her own camping experience as a girl, "It was one of the greatest experiences of my life. We learned to give and take, to plan and work with a community of interest that has made me a more understanding person as I have grown older."

Camping is an on going activity in YWMIA—and impetus has been given by the devoted leaders in the past to insure its continuance in the years to come.

[1]The Improvement Era, Vol. 24 (March 1918), p. 662.

From the Presiding Bishopric's Office

Sacrament Meeting Everybody's Responsibility

The quality of the Sacrament meeting is the responsibility of every member of the ward. The success of it doesn't depend entirely upon the excellence of the speaker or his message or the supporting program, important as these are. A good choir contributes greatly to the spirit of worship, and every ward should have one, but many marvelous Sacrament meetings have been held without the aid of a choir. When the meeting is conducted and the Sacrament administered and passed with dignity and order, it is wonderful; but a meeting need not fail even in the absence of these conditions.

Perhaps the greatest contributing factor to the success of a Sacrament meeting is the individual radiation of worshipful enthusiasm of each member in attendance.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

The Savior's admonition to his disciples indicates that there is an essence or a light that emanates from each individual and touches the lives of those with whom he comes in contact. This light in some is very weak and in others exceedingly strong and forceful. The intensity of this light depends upon the will of the individual and his developed ability to emanate it.

The person whose light is glowing with intensity comes to Sacrament meeting, not primarily to get or receive, but to give or contribute. He realizes that the success of the meeting, at least for himself, depends upon his contribution to make it successful. His is the spirit of service. He looks to the needs of those about him. He glows with a spirit of friendliness and considers himself on the committee to greet others, especially strangers, and make them feel welcome. He sings the congregational songs with enthusiasm and spirit, and he wilfully lifts himself into the presence of God in the opening and closing prayers and during the Sacrament. He prays for and pulls values from the speakers and from those who sing and play.

Those who come only to get frequently go from the Sacrament meeting disappointed. They proclaim it a failure and criticize others for its shortcomings. Those who consider the Sacrament meeting their responsibility and come to contribute to its success by letting their lights shine, attune themselves with the Spirit of God and receive back in rich measure. They commune with God and renew their covenants by partaking of the Sacrament. These values alone are sufficiently rewarding. The knowledge they receive from the speaker and the joy they get from the programs are wonderful by-products.

The success of the Sacrament meeting collectively depends upon each individual's coming to contribute silently or otherwise by letting his marvelous light shine with intensity. Its success to you individually depends primarily upon you.

LIBERTY

BY CHRISTIE LUND COLES

The subject "Liberty" is considered trite,
And few are left who dare to write a rhyme
In tribute to all that our freedom cost,
To eulogize a more heroic time.

Yet, recalling now the fearful, shadowed years
When our forbears strained beneath the yoke
Of foreign-bred dominion, proudly I recall
With reverence the words that many spoke:

"If this be treason . . ." and "Is life so dear
. . . to be bought at the price of chains?" my heart
Lifts as their speech re-echoes in my ear,
And my eye renews the path they dared to chart.

Each lip should utter—to its dying breath—
This . . . "Give me liberty . . . or give me death."

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unto God."[11]

In addition to the frequent use of the conjunction *and* to join sentences in Hebrew, it is also common for *and* to stand before each word in a series as is seen in Genesis 20:14 or 1 Samuel 13:20.[12] This characteristic usage is found many times in the Book of Mormon, a few examples of which are here given: "The pointers . . . in the ball . . . did work according to the faith *and* diligence *and* heed which we did give unto them."[13] "They will reject him, because of their iniquities, *and* the hardness of their hearts, *and* the stiffness of their necks."[14] (See also 2 Nephi 26:3; 28:12, 14; and 5:17.)

Another characteristic employment of this same conjunction is that if several nouns are coupled by its use, the possessive pronoun, if used, must be repeated with each noun.[15] This principle of usage is demonstrated in the Small Plates: ". . . for he truly testified of *their* wickedness and *their* abominations;"[16] ". . . And he left *his* house, and the land of *his* inheritance, and *his* gold, and *his* silver, and *his* precious things, . . ."[17] ". . . slaying food by the way, with *our* bows and *our* arrows and *our* stones and *our* slings."[18]

Parenthetically, it is observed that similarly the preposition is repeated before each word when several words are united under the power of the preposition. A few instances are cited from the Old Testament first: "I will betroth them unto me *in* righteousness, and *in* judgment, and *in* loving-kindness, and *in* mercies." (Hosea 2:19.) (See also Genesis 40:2; 2 Samuel 6:5; and Hosea 2:17.) The Small Plates contain many examples of this rule. In 1 Nephi 14:1 one reads ". . . if the Gentiles shall hearken unto the Lamb of God in that day he shall manifest himself unto them *in* word, and also *in* power, *in* very deed. . . ." Another example is found in 1 Nephi 16:23: ". . . wherefore I did arm myself *with* a bow and an arrow, *with* a sling and *with* stones." On one occasion Nephi quoted the Prophet Zenos as saying that

"The Lord God surely shall visit all the house of Israel at that day . . . and others with the thunderings and the lightnings of his power, *by* tempest, *by* fire, and *by* smoke, and vapor of darkness, and *by* the opening of the earth, and *by* mountains which shall be carried up."[19]

There is one other facet of idiomatic usage in the Small Plates that one might tend to overlook, the limited vocabulary, which is compatible with Hebrew usage. Students of the Old Testament have noted that the working vocabulary in the Old Testament is comparatively small. Many rare words do occur in some of the books such as Job, but the average prose vocabulary is meager.[20] Dr. Sidney B. Sperry has observed that Isaiah employs a larger vocabulary than any other prophet of the Old Testament and that the total number of words he uses is 2,186 words.[21] A cursory count of the vocabulary of the entire Book of Mormon indicates the use of approximately 2,696 root words. By root word is meant the basic word from which come all derivatives: the verb, noun, adjective, and so on. For example, *prophecies, prophecy, prophesied, prophesies, prophesieth, prophesy, prophesying, prophesyings, prophet* (*s*), and *prophetess*, for the purpose of tabulation, were all considered as one word because they derive from the same root stem.

Every language is a temple, in which the soul of those who speak is enshrined.

—O. W. Holmes

One consequence of the limited vocabulary of Hebrew is a notable lack of adjectives. It may appear to the English-speaking reader that there is an abundance of descriptive words and phrases in the Old Testament, but these apparent adjectives are achieved through devious means employed by the Hebrew and are not true adjectives as we understand them. Therefore, authentic adjectival phrases appearing in English translations of the Old Testament are not always such in Hebrew.

It is of interest that the usage of adjectives in the Small Plates follows the pattern of Old Testament Hebrew. Thomas Brookbank has observed that there are only some sixty or seventy different adjectives, not counting numerals and demonstratives, in the first five chapters which cover about eleven pages.[22] This means that there are only about seven different adjectives a page in the initial part of the Book of Mormon.

The Book of Mormon continues to challenge the minds as well as the spirits of men. There are as many facets to its study as there are persons with variant backgrounds and interests. This article has been an attempt to indicate the wealthy field in the Book of Mormon for the study of idioms. It is granted that any of the idioms in this book taken as a single item may not be impressive but, considered collectively, the mass of such items gives evidence that the Book of Mormon is what it claims to be—an authentic product of the Near East.

FOOTNOTES

[1]Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Deseret Book Co., 1946) I, p. 1.

[2]*Ibid.*, p. 71. Italics throughout article are mine.

[3]1 Ne. 1:4.

[4]Morm. 9:33.

[5]William Chomsky, *Hebrew: The Eternal Language* (Philadelphia: The Jewish Publication Society of America, 1957), p. 160.

[6]A. B. Davidson, *Hebrew Syntax* (3d ed.; Edinburgh: T. & T. Clark, reprinted 1950), p. 159.

[7]See also 1 Sam. 14:40; Gen. 43:8.

[8]1 Ne. 3:9, 10; 5:20; 7:2, 3, 22; 22:31.

[9]A. B. Davidson, *An Introductory Hebrew Grammar* (24th ed.; New York: Charles Scribner's Sons, n.d.), p. 2.

[10]Davidson, *Hebrew Syntax*, p. 184.

[11]Jac. 7:15-19. See also 1 Ne. 3:8-11; Om. 1:28, 29.

[12]Davidson, *Hebrew Syntax*, p. 184.

[13]1 Ne. 16:28.

[14]2 Ne. 25:12.

[15]Davidson, *Hebrew Syntax*, p. 2.

[16]1 Ne. 1:19.

[17]*Ibid.*, 2:4.

[18]*Ibid.*, 16:15.

[19]*Ibid.*, 19:11. See also *Ibid.*, 1:16, 18:25; 1 Ne. 1:18, 5:15, 6:15, 31:21; Jar. 1:8.

[20]Davidson, *Hebrew Grammar*, p. 2.

[21]Sidney B. Sperry, *The Voice of Israel's Prophets* (Salt Lake City: Deseret Book Company, 1952), p. 15, citing G. L. Robinson, *The Book of Isaiah*, p. 23.

[22]Thomas W. Brookbank, "Hebrew Idioms and Analogies in the Book of Mormon," *The Improvement Era*, XVII (1914), p. 975.

The Lost Is Found

(*Continued from page* 501)

committee office as he awaited their decision. Now, separation from his small brother seemed like another of many injustices heaped upon him.

The committee had talked of sending the lad to reform school but decided, at the last moment, to send him to a foster home instead.

Tom eagerly anticipated his new home, but his dreams soon vanished like a puff of smoke. He discovered that the state welfare committee paid farmers $45.00 a month to take delinquent boys, and, in some cases, the money was an incentive to take in a boy. Tom was bewildered to find himself "adopted" by a man who decided that he had too much work for one man and not enough for two—the boy was a paying solution to his labor problem.

On his first day at his new home the farmer showed Tom an old pump house behind a dilapidated barn. His heart sank as he heard the man casually say, "That is where you will sleep."

Bitter and disappointed, Tom settled down to his pump house life and started to attend a school nearby; but this didn't improve his habits. He soon ferreted out the "dead-end kids," developed the old patterns of misbehavior, and finally found himself back with the welfare authorities. It didn't take much to convince the farmer that "cheap" help and the money he received just weren't worth the trouble of putting up with a "bad" boy.

Other homes followed, but Tom didn't stay long in any of them. Rejection and trouble was the expected thing for the slight-built, freckled-faced lad. When he was a little over sixteen years old his record of failure in foster homes almost resulted again in his being sent to reform school. But there was another change of heart, and Tom found that he would be "farmed out" once more. This time it would be in the town of his birth and in the home where his little brother, Mark, had been living for several years. The prospects of a new foster family neither thrilled nor saddened Tom, but the idea of being reunited with his brother made him happy.

His "homecoming" day was a bright one. The small home among tall, shady trees looked to Tom like an oasis in the desert. He stepped from the car as he bade the welfare officer goodbye and walked slowly up to the man approaching him. It proved embarrassing and yet warm and friendly when the man put his arm around Tom's shoulder and said, "You're our boy now." Tom had been told that these people were Mormons and felt that the strange action was probably due to that.

In time, Tom became a genuine member of the family. He received a weekly allowance to spend as he wanted; he had the new experience of being invited to meet visiting friends and relatives; and he even started taking a lunch—with a piece of cake in it—to school. Before this, the only cake he had was what he stole from the other kids.

■

THE MULBERRY TREE

BY EUNICE M. ROBINSON

Oh, when were the days so long and free
As when I climbed the mulberry tree?
Its low arms spread to ease ascent,
Its high green formed a leafy tent
That shaded the shed roof where I lay
And whiled the timeless hours away.

There secret whimsy took its flight
Into a land of youth's delight.
My age-old dreams were always new
Where the ripe fruit dotted my fancy's view.
High overhead the slow clouds curled;
And the mulberry tree was the top of the world.

■

His Mormon foster parents insisted that he bring his schoolbooks home and study, and with the family's patient help a new vista opened before him. His speech impediment had contributed to his failing miserably at school and had often caused embarrassment to those with whom he tried to find recognition. Generally they would look down at their feet as he spoke to avoid looking into his eyes, but as he began to learn he developed greater confidence in his own ability.

The life of his foster parents was not one of luxury and ease. They worked hard for what they had. They were typical Mormon farmers; common people living the principles of their faith. They had sixty head of milk cows, a small, neat home, and enough land to meet their needs. They believed in quality, however, and that same quality was injected into their two adopted teenage sons. Tom was given a calf of his own which later placed second in the California State Fair. The pride of possession and a feeling of independence and worth was slowly kindled in the boy.

Tom was required by the welfare authorities to attend the church of the family to which he was assigned. He had previously joined a prominent Christian church and was twice "saved" in revival meetings. In the confusion of diversified doctrines and various religious expressions, Tom had concluded that religion would no longer be a part of his life.

But when the first Sunday rolled around after coming into his new Mormon home, Tom found himself undergoing another new experience. He was startled by the visiting and chattering in the foyer, the warm handshakes and greetings, the unusual appearance of the inside of the chapel, and by small children "preaching" to the congregation.

But as Tom continued to go to Church his interest increased and he began to ask many questions of his foster parents as well as his priesthood, Sunday School, and MIA teachers. So many things were new to him: a God of body, parts, and passions; the restoration of the fulness of the gospel through a prophet of God with a common name like Joseph Smith; the appearance of God and the Savior to this very same young man in modern times; the re-establishment of direct authority from God to act in his name upon the earth; and marvelous golden plates that were translated by the Prophet Joseph and which now constituted the Book of Mormon. Strangely enough some of these teachings carried a certain familiarity which almost seemed to be a part of his subconscious. He enjoyed the people because they seemed to accept him, yes, even love him. They reflected what they believed by the way they behaved and lived, and when he stammered, they continued looking into his eyes, seeming unembarrassed.

Basically he was slow to change. He still found mischief inviting, still

mixed with the dead-end kids at school, and still held on to his old habits and prejudices. A couple of times he even had to follow his foster father to the barn to participate in a little old-fashioned discipline. But always love flowed freely enough to show him that the punishment was not without reason.

Many gospel discussions were held in the home. His "folks" taught him the principles of the gospel, one at a time, with the same patience they had exhibited when helping him with his schoolwork. Almost without his knowing, as he started applying the principles he had been taught, his world changed. The beauties and meaning of life opened up to him as he grew in his love for the gospel.

No one can say just when Tom was converted to the Church. It wasn't a sudden realization but a slow culmination of things which brought about an increased desire to be baptized. And with this desire he found the strength to change his habits, live a better life, and develop into a new person. He had read in the Book of Mormon the promise, "And when ye shall receive these things, I would exhort you that you would ask God, the Eternal Father, in the name of Christ, if these things are not true: and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." He had asked God, using the same boy-like faith which the Prophet Joseph Smith had used, and he had received a testimony—a conviction in his soul which told him that he had found the truth—and this truth would make him free indeed!

The day of Tom's baptism was a memorable one! For Tom it was a day he would never forget. The branch president performed the baptism, and Tom's foster father confirmed him a member of the Church. His brother Mark, who had previously been baptized himself, was there to witness the ceremony.

Four days after his baptism, Tom enjoyed one of the most moving and revealing experiences of his life. He had visited several times previously with one of his mother's close relatives who lived nearby, but this meeting had special significance.

"Tom," she said, "I have here a few things your mother left with me before she died—I'm sure you would like to have them, as I know that you have spent a lot of time tracing down all the possible sources of information about your parents."

Tom eagerly took the small pile of effects and slowly went through them one by one. He stopped suddenly as a white piece of paper caught his attention. There in bold letters at the top was printed THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. Tom could hardly believe his eyes. It was a certificate of blessing—his! He had been blessed as an infant in the very branch which he now attended. His mother had been a member of the Church! Tom broke down and wept freely and unashamedly. After seventeen years he had been returned to the fold to which he had really belonged.

By the time Tom was a senior in high school, he had overcome many weaknesses and in his new-found life also gained popularity and new friends. An evidence of this was his election as cheer leader, and his being awarded a scholarship to the University of California: "To the boy who had done the most with the least."

Tom didn't use the scholarship but served in the army during the Korean conflict instead. An hour and a half after debarking from the plane he was in the front lines. He saw action in some of the bloodiest battles, including Heartbreak Ridge. He returned to the United States as one of the youngest platoon sergeants in the army. He filled the last year of his service in East Germany (West Berlin), witnessing the East German revolt of June 17, 1953.

With his military service behind him, Tom returned to his home town. By this time his brother Mark had married and moved to establish a home of his own in another part of the state. Although Tom had accumulated some livestock over the years and planned to pursue a career of farming, his plans were changed by a call to fill a Church mission in England. The sale of his livestock and car provided part of the necessary funds; the high priests quorum of the stake took care of the rest.

With a promise of increased speaking ability on being set apart, Tom labored untiringly, and set a British Mission record of over sixty converts to the Church. He lost all but a trace of the impediment which plagued his life.

One of the General Authorities offered him, while still on his mission, a scholarship to any university in the United States when he returned home. As he was eligible for the G.I. Bill of Rights, he felt that he would use this rather than accept the magnanimous offer.

While on his mission, he met the girl who later became his wife. At eighteen she was the Primary supervisor for all of Scotland. She also held the position of branch chorister, MIA teacher, Sunday School teacher, and Primary mother—all at the same time. Six months after Tom returned home the girl came to America and they were married in the Salt Lake Temple.

Tom's story is by no means at an end. He has two small boys of his own now; he was graduated from Brigham Young University with a degree in sociology, with emphasis on juvenile correction and rehabilitation. While there, he served as first counselor in the presidency of a stake mission. He has since held many positions in the Church, speaks and spreads his philosophy wherever he goes, and holds the light of his testimony high for all to see.

He is an inspiration to youth, especially those with handicaps and setbacks which seem almost insurmountable. Tom says, "The principles of the Church are saving principles. They literally 'save!' If they're properly taught, as they were taught to me, they'll be understood as I understood them. Being properly understood, they'll be properly lived."

MISSION ACCOMPLISHED

BY THELMA IRELAND

Whenever I go fishing,
I never catch a fish;
But once I found a sea shell—
I use it for a dish.
And when we go for pinenuts,
I do not look for pine,
But I have found gold-bearing rocks
Beside an empty mine.
Whenever we go hunting,
I do not see a deer,
But I do see the glory
Of autumn's gold veneer.
And when we look for berries,
Mine is the empty pail,
But my heart overflows with
The beauty of the trail.

(*Continued from page* 512)

Priesthood Meeting

one other thought, which I want to leave with you.

That is, that every family in the Church should be a missionary family. If ever the time existed upon the earth when we need to solidify and unify and strengthen the family circle, it is today. You go into the home of a Latter-day Saint family which is a missionary family in the true sense of the word, and you will find a family filled with love and unity and with the choicest blessings of the Lord showered down upon them constantly.

My, what we could produce in this Church today if we would follow the admonitions of President McKay, the great missionary that he is. This, so far as my feelings are concerned, is just the same as though the Lord had spoken, because to me he has spoken, and I know as I live that he has spoken to the world through his mouthpiece, his prophet, in this day and age, telling all of us, the children of our Heavenly Father who have espoused membership in his Church and kingdom, to become missionaries. How can any of us afford not to do so?

I pray God to bless us all that we may unite as one in carrying on this great work, and never let a bishop be heard to complain about the work of the missionaries in the mission field, or never let a missionary complain about what a bishop does as he presides over his ward, for there must be unity in the priesthood, and particularly among those to whom keys of the priesthood, keys of presidency, have been given. To that body of men, above all other men on earth, there must be an absolute unity of purpose. Be assured that whatever the missionaries do in the full-time missions of the Church, they are doing it under the inspiration and the direction of President David O. McKay, and when we fail to sustain them, we fail to sustain him and to sustain the Lord.

God bless us to put our hearts and souls and those of our families to this work, I pray in Jesus' name. Amen.

GREATNESS IN LIVING

BY FRANCES GORMAN RISSER

One man may work his whole life through
With only pay in mind;
Another labors wearily,
Bored with the daily grind.

But there are men who dream fine dreams,
And proudly find a way
Of building greatness into all
Their living, every day!



A TIME OF PREPARATION

President David O. McKay

I have just been handed a paper giving the general priesthood conference count, April 8, 1961. These reports have come in early. Attendance in the Salt Lake Tabernacle, 8,097. In the Assembly Hall, Barratt Hall, and grounds, 2,688. A total attendance on these two blocks, 10,785. Attendance in other places is to be reported by mail later. For comparison, in April 1960, we had 10,432 on the grounds; in October, 1960, 9,911; so we have 10,785 tonight, the largest we have ever had.

We have had a remarkable meeting. We shall report to you tomorrow how many are in the other chapels listening in to this inspirational missionary meeting. In the congregations there are thousands, tens of thousands of young men of the Lesser Priesthood—our future missionaries. I shall just ask the bishops to call their attention to the following.

To render service for two or three years in the mission field is a blessing to anyone. It is recognized as such by thousands of parents throughout the Church who appreciate the value of such labor to their sons and daughters, in whom this experience awakens an appreciation of home and of the gospel. Parents know also that missionary activity brings into the plane of consciousness a knowledge of the truth of the gospel, which the young men have perhaps felt but not expressed.

Bishops, it is well for us to have in mind not so much the benefit to those representatives as their preparation and fitness to carry on the responsibilities entailed in a missionary call. In choosing a missionary it is well to keep in mind questions as follows:

Is he worthy to represent the Church?

Has he sufficient will power to resist temptation?

Has he kept himself clean while he has been home and by that standard proved himself capable of resisting possible temptation in the field?

Has he taken active part in Church organizations at home?

Does he at least glimpse what the Church has to offer the world?

Has he glimpsed that the Church is the greatest thing in the world, and the only authorized group to represent the Lord Jesus Christ in the salvation of mankind? I use the word *glimpsed* because many of our young men hesitate to bear their testimonies. They say they don't know—they believe. But if they will just stop to analyze what this Church does to the individual, *first* in keeping himself *clean and unspotted; second*, in *keeping the Word of Wisdom*; *third*, in keeping *chaste and pure;* if he just studies and realizes and even just glimpses what it does for the home—no drunken father, if he is a member of the Church; no disloyal husband; no mother who makes home unhappy by her infidelity—a home keeping the standards of the Church, is a happy home; an unbroken home—a home where boys and girls take turns in offering prayer, in courtesy and mutual helpfulness. That is what we mean by "glimpsing."

Has he taken active part in Church organizations? I do not have time to elaborate upon that.

Has he, through prayer, or experience, felt God's nearness to him, so that he can approach the Lord as he would his earthly father?

Young men, please keep those questions in mind as you take part in your deacons' quorums, teachers' quorums, priests' quorums, elders' quorums; and as you prepare in activity at home, in personal life, and in your schoolwork to qualify yourselves to go out as representatives. May you be among those who can be trusted—a representative of the Lord Jesus Christ, I humbly pray in the name of the Lord Jesus Christ. Amen.

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PHILLIPS 66

Censoring Joseph Smith's Story

(*Continued from page* 492)

enemy of Joseph Smith reports him as saying that he was visited by Nephi, they have caught the Prophet in a fraud.[15] It has moreover long been an axiom with anti-Mormon writers, that if Joseph Smith's enemies tell wildly conflicting stories about him, that does not prove that *they* are lying, but that *he* deceived and tricked them all!

The Reticence of the Saints:

But, one may ask, why should Joseph Smith have waited so long to tell his story officially? From his own explanation it is apparent that he would not have told it publicly at all had he not been "induced" to do so by all the scandal stories that were circulating. It was a rule among those possessing the gospel in ancient times that the greater teachings be not publicly divulged.[16] Even at the risk of serious misunderstanding and persecution, the early Christians and the Jewish sectaries before them would not reveal the secrets of their religion to the world;[17] and the constant charge against the Mormons, and especially against Joseph Smith, from the beginning was that they clothed their affairs and doings in secrecy.[18]

The injunction to secrecy is more than a desire to mystify; it is fundamental to all eschatological thinking: "To you it is given to know the secrets of the kingdom of heaven," Christ told a few elect disciples behind locked doors, "but to them it is *not* given."[19] Eduard Meyer maintained that Joseph Smith's first vision was borrowed from the New Testament account of the Transfiguration, which in turn was taken from the story of Moses talking with God on Sinai.[20] These instances all furnish interesting commentaries on the subject of secrecy. Consider for a moment the Transfiguration.

Jesus chose three special apostles, Peter, James, and John, to go with him to a remote spot, "where they were alone" (Mark 9:2) to pray, and "while he was praying the appearance of his face changed and his raiment became white and brilliant as lightning. . . ." (Luke 9:28.) Then a cloud came and overshadowed them: and they were sore afraid, but a voice came out of the cloud, saying, "This is my beloved Son; in whom I am well pleased; hear him." (*Ibid.*, 9:34-35); or "This is my chosen (or elect) Son: hear him," (Mark 9:7), or "This is my beloved Son: hear him." (Luke 9:35.)

When the apostles came to themselves, Jesus raised them to their feet (Matt. 17:6-8), and gave them strict instructions "that they should tell no man what things they had seen, till the Son of man were risen from the dead." (Mark 9:9.) Accordingly "they kept it close, and told no man in those days any of those things which they had seen." (Luke 9:36.)

Now the Transfiguration was the greatest of all manifestations of the Father and the Son, yet John, the most searching of the gospels, makes no mention of it; none of the Apostolic Fathers ever refers to it; there is no hint of it in any of the Apologists; even the vast literature of debate on the nature of the Godhead contains hardly a note of it. Aside from the three synoptic gospels which tell the story with variations, nobody seems to know anything about it. What could such a strange silence possibly mean, save that the fathers and doctors of the Church have never heard of the Transfiguration, for if they had, they surely would be talking of it all the time.

Or take the Gospel of Luke, which begins and ends with wonderful manifestations: First of all an angel appears to Zacharias in the temple, introduces himself: "I am Gabriel, that stand in the presence of God; and I have been sent to converse with you and to preach the gospel to you." (*Ibid.*, 1:19.) The conversation, full of scriptural citations, must have lasted a very long time, since we are told that the multitude outside grew restless with waiting and wondered what could possibly have happened to Zacharias. Yet Luke records only a few short sentences of the angel and this great visitation—the one opening the Dispensation of the Meridian of Time—is mentioned nowhere else in the New Testament!

Again, at the end of his gospel Luke tells of a great sermon delivered by the Lord after his resurrection when, ". . . beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (*Ibid.*, 24:27.) Yet Luke gives us only the two opening sentences of that all-enlightening discourse, and nobody else mentions it.

These instances illustrate the important point that silence in the record is not a proof of ignorance or lack of interest by the writers; the holiest things were not meant for general distribution: "If I have told you earthly things, and ye believe not," said the Lord, "how shall ye believe, if I tell you of heavenly things?" (John 3:12.) Those to whom "the mysteries of the Kingdom" have been imparted have always been bound to secrecy, and the more wonderful the information, the more carefully guarded it was.[21] The pearls are not to be thrown about promiscuously: Such things are given *only* to those who ask for them sincerely; the door is open only to those who knock at it; the treasures are found only by those who seek for them. (Matt. 7:6-8.)

The writer's great-grandfather, a Jew, one day after he had given Joseph Smith a lesson in German and Hebrew asked him about certain particulars of the first vision. In reply he was told some remarkable things, which he wrote down in his journal that very day. But in the ensuing forty years of his life, during which he had many children and grandchildren and preached many sermons, Brother Neibaur seems never once to have referred to the wonderful things the Prophet told him—it was quite by accident that the writer discovered them in his journal. Why was the talkative old man so close-lipped on the one thing that could have made him famous? Because it was a sacred and privileged communication; it was never published to the world and never should be.

The Book of Mormon Sets the Tone:

Now let us turn briefly to the theory that the Book of Mormon was strictly a secular document, that Joseph Smith "when he was translating it" had no idea whatever "about visions of God, or of angels, or heavenly revelations," those being added to his story in 1838 or 1834. The refutation of this absurd claim is simple, but it requires doing something that critics of Joseph



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Smith are invincibly opposed to doing, namely, reading the Book of Mormon. If that is too much to ask, let them read only the first five pages:

"On page 1 of the first edition there is a summary: 'The Lord warns Lehi to depart out of the land of Jerusalem, because he prophesieth unto the people concerning their iniquity. . . .' We also read of 'many prophets, prophesying unto the people.' On page 2 a 'pillar of fire' appears to Lehi in the desert, and after hearing and seeing many wonderful things he returns to his house at Jerusalem and is promptly 'carried away in a vision, even that he saw the heavens open; and he thought he saw God sitting upon his throne. . . . And it came to pass that he saw one descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day . . . and the first came and stood before my father, and gave him a book, and bade him that he should read.' Again, marvelous manifestations follow, and on the next page the Lord speaks to Lehi in a dream. On page 4 Nephi 'did cry unto the Lord; and behold he did visit me, . . .' (v. 16.) And on the same page, 'the Lord spake unto me'—a prophecy follows on the next page and then 'I Nephi, returned from speaking with the Lord, to the tent of my father.'" (v. 1.)

Now all this belongs to the strictly historical part of the Book of Mormon; the really religious parts are yet to come. And yet this book, copyright before the middle of 1829, is supposed to have been written by a man who had not the remotest idea "about visions of God, or of angels, or heavenly revelations." The book swarms with wonders and marvels, and the earliest stories about Joseph Smith—the local newspaper reports from 1829 and the affidavits of 1833—charge him with pushing the miraculous and mysterious to the extreme.

How, then, could Joseph Smith's own story have "gained in the miraculous and mysterious" through the years until its official culmination in 1838? His own visions and visitations are not more marvelous than those reported throughout the Book of Mormon, which, in fact, they closely resemble. What, then, is all this nonsense about Joseph Smith getting all these ideas later? Or Brodie's idea that he only converted it into a religious book at the last moment?

There is nothing extraneous or afterthought about the religious element in the Book of Mormon, to remove the religious parts of which would be equivalent to removing the rice from a rice pudding—there is really nothing else to it.

The author knew perfectly well that this could not be a popular book. If any reader is naive enough to think that those words (and there are many others like them) were merely inserted for effect let him study the newspaper announcements appearing *before* the publication of the Book of Mormon to see what excellent reason Joseph Smith had for knowing how the public would receive his efforts to set up, of all things, another word of God right beside the Bible. Those who charge Joseph Smith with writing the Book of Mormon as a publicity stunt do not hesitate to accept the affidavit of Nathaniel Lewis, who says that Smith was worried as to "whether he

This day—with its problems and promise

RICHARD L. EVANS



Some nineteen centuries or so ago there walked among men one Jesus of Nazareth, the Christ, the Son of God, the Prince of Peace. His fortunes varied from being acclaimed King to being condemned to death. Even the sick whom he healed did not always pause to give gratitude. And in his time of greatest need he could not even count on those who but a few days before had strewn his path with palms. The principles he proclaimed were not popular with the prevailing powers of his time and were not well understood by the people. And because his precepts and principles have not everywhere prevailed, men have sometimes become cynical, have sometimes despaired, have sometimes lost hope and faith in the future. But his own life was the evidence of what men and life could be like if his precepts were put even into partial practice. And even though men have made many mistakes in the use of their God-given freedom, the promising part of the picture is this: not that so many forsake these principles, but that the principles themselves persist—that they are here and await only a time when men shall turn to them. If there were no plan, no pattern, no purpose; if there were no all-prevailing Providence, no way provided for the solution of the problems, there would be reason for a depth of despair. But the fact is that there is an answer, that there is a pattern for peace, that there is an all-prevailing purpose, and that there is sound reason for faith in the future—in the gospel of the Prince of Peace, which is here, and ever ready for us to turn to. "These things I have spoken unto you," he said, "that in me ye might have peace."[1] This is the great assurance of life. This is the great reason for hope and faith in the future.*

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, March 26, 1961. Copyright 1961.

[1]John 16:33.
*Revised.



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should proceed to translate the Book of Plates . . . or not. He said that God had commanded him to translate it, but he was afraid of the people. . . ."[23] And this was his idea of a *popular* book? Every page of the Book of Mormon proclaims its status as scripture; to say that there was a time when "no divine interpretation was dreamed of"[24] is to talk about another book entirely; there is nothing accidental, capricious, or makeshift about the Book of Mormon, the religious element of which is solidly built into every sentence.

But now it is time to consider how the critics have dealt with the first vision story since the publication of the official statement in 1842. This is a most enlightening history.

(To be continued)

FOOTNOTES

[1]Professor J. B. Turner, *Mormonism in All Ages, or the Rise, Progress and Causes of Mormonism* (N.Y.: Platt & Peters, London: Wiley & Putnam, 1842), p. 7.

[2]John C. Bennett, *The History of the Saints; or, an Exposé of Joe Smith and Mormonism* (Boston: Leland & Whiting, 1842), p. 79.

[3]Henry Caswall, *The Prophet of the Nineteenth Century; or, the Rise, Progress, and Present State of Mormons or Latter-Day Saints* (London: J.G.F. & J. Rivington, 1843), p. 72.

[4]*History of Illinois*, 1844, p. 387.

[5]W. J. Conybeare, "Mormonism," in *The Edinburgh Review*, April 1854, p. 7.

[6]W. J. Conybeare, *Essays Ecclesiastical and Social* (London: Longem, Brown, etc., 1853), p. 289.

[7]W. A. Linn, *The Story of the Mormons from the Date of their Origin to the Year 1901* (N.Y.: Macmillan, 1923), p. 28.

[8]E. D. Howe, *History of the Mormons: of a Faithful Account of that Singular Imposition and Delusion* (Painesville, Ohio: Printed and published by the Author, 1840), pp. 266ff.

[9]The Rev. D.H.C. Bartlett, *The Mormons or, Latter-Day Saints, Whence Came They?* (Liverpool: J. A. Thompson & Co., 1911), p. 8.

[10]J. Q. Adams, D.D., *The Birth of Mormonism* (Boston: The Gorham Press, 1916), pp. 20ff.

[11]J. H. Snowden, *The Truth About Mormonism* (N.Y.: G. H. Doran, 1926), p. 52.

[12]F. M. Brodie, *No Man Knows My History* (N.Y.: A. Knopf, 1947), pp. 55, 83, 88.

[13]*Ibid.*, pp. 24ff.

[14]*Documentary History of the Church*, I, p. 1. Pearl of Great Price, Writings of Joseph Smith, 2:1.

[15]Mr. L. Petersen, *Problems in Mormon Text* (Salt Lake City, 1957), p. 3, n. 4, labors this point most strangely. He cites as evidence the *Millennial Star* for August 1842 and the 1851 edition of the Pearl of Great Price—the first printed in England, far away from Joseph Smith, and the second edition years after his death; for them Joseph Smith cannot be held responsible nor for a Reorganite history published in 1902. Petersen's prize exhibit is the statement of a *nephew* of David Whitmer, who avers that he had heard his *grandmother* say that the angel had shown *her* (!) the plates, the angel being "Brother Nephi." That Mr. P. should have to search so far among literally thousands of retellings of the story of Moroni to find this inevitable slip is actually a vindication of the original. Teachers of the Book of Mormon know well how often the (*Continued on page 528*)

The "innocence" of intent . . .

RICHARD L. EVANS

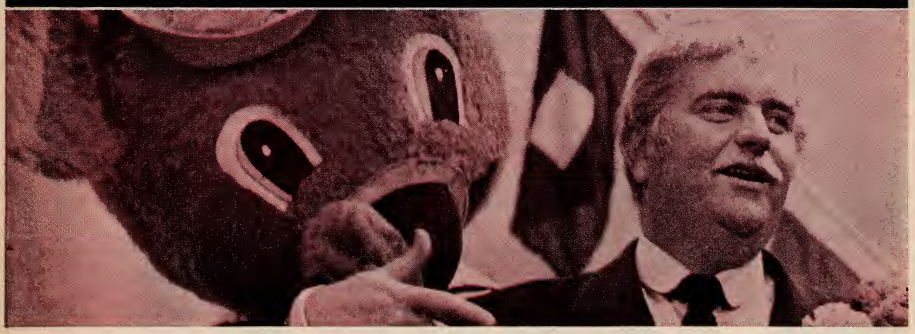
THE SPOKEN WORD

Sometime ago we talked of the attitude of intent, and today we should like for a moment to mention a further side of the subject. Some two centuries ago, Jean Baptiste Massillon in commenting on *The Curse of a Malignant Tongue* posed some questions concerning the "innocence" of intent: "What matters it to the brother whom you stab whether it be done through indiscretion or malice? Does an arrow, unwittingly drawn, make a less dangerous or slighter wound than if sent on purpose? . . . It is here he ought to put a guard of circumspection on his tongue, weigh every word, put them together in his heart, says the sage Ecclesiasticus, and let them ripen in his mouth. . . ."[1] This turns on the point of those who having done damage say they didn't mean to do it—for example, loose talkers whose words do damage, as well as loose doers whose deeds do damage. And besides the talkers, there are also the listeners, concerning whom August Hare asked and answered his own question: "When will talkers refrain from evil-speaking? When listeners refrain from evil-hearing."[2] "There would not be so many open mouths," said another observer, "if there were not so many open ears."[3] There could be times when any or all of us could be critical of others, or when we misjudge, or when we say what we shouldn't say or do what we shouldn't do—and then later say we are sorry—sincerely so—and wish, oh how we sometimes wish we could take back something said, something done! To turn again to Massillon for a moment: "We would not wish to tarnish a man of character, . . . that would be too infamous and mean: . . . [yet] I know that it is, above all, by the innocency of the intention that [slanderers] pretend to justify themselves; . . . But . . . where is the innocency of an amusement [when] . . . in effect, you excuse the malignity of your . . . [tongue] by the innocency of your intentions."[1] Of course we are sometimes sorry, and in a measure may not have intended to say what we said, to do what we did, but must we not remember that the hurt, the unintended damage cannot completely be recalled. "Does an arrow, . . . make a less dangerous . . . wound than if sent on purpose? . . . [We] ought to put a guard of circumspection on . . . [the] tongue, [and] weigh every word."[1]

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, April 23, 1961. Copyright 1961.

[1]Jean Baptiste Massillon, *The Curse of a Malignant Tongue.*
[2]August W. Hare.
[3]Joseph Hall.

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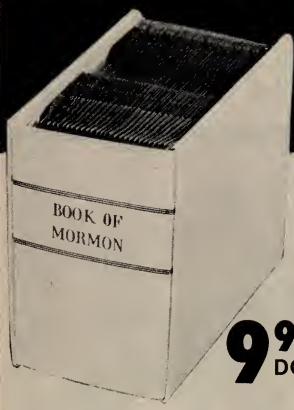
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(*Continued from page* 526) proper names in the book are confused by students in writing papers and exams; the names Mormon, Nephi, Lehi, and Moroni especially are mixed with great frequency. This writer has made the mistake more than once.

[16]This principle is stated by Tertullian, *De praescript.*, 25-26; Origen, *Contra Celsum*, I, i, 1ff; Clement of Alexandria, *Stromatum* I; in Migne, *Patrol. Graec.*, VIII, 704. Cf. Matt. vii, 6ff; xi, 25-27; xiii, 9-17; xvi, 20; xix, 11; xxiv, 3, etc. Even the later Church Fathers maintained that the highest teachings of the apostles had been kept secret, D. Thomasius, *Dogmengeschichte der alten Kirche* (Erlangen, 1866), I, 209, 297f.

[17]This is well brought out in Minucius Felix, *Octavius*, x.

[18]So E. D. Howe, *op. cit.*, p. 78.

[19]Matt. vii, 6ff.

[20]Ed. Meyer, *Ursprung und Geschichte der Mormonen* (Halle, 1912) pp. 279ff.

[21]To the sources given above in note 16 one might add the interesting (and very ancient) discussion in the *Clementine Recognitions*, II, 60, and III, 1.

[22]Ed. Meyer, *Op. cit.*, p. 49. For an estimate of Meyer's scholarship, see the articles on him in the *Enciclopedia Italiana* or the *Ilustrada*.

[23]See above, note 8.

[24]Brodie, *op. cit.*, p. 38.

-

Strength to Lift a Featherbed

(*Continued from page* 495)

team, and we'll take them up that draw for water. There must be some nearby."

"Can I go, too, huh, Father?" Niels pleaded.

"No, son, the horses are tired, and you'd just be an extra burden. Besides, you need to stay and watch after your mother and sister. We won't be long," his father answered.

Niels pouted again as preparations were made to set up camp.

Kristen busied herself, though fleeting flashes of massacre dissected the mechanical thoughts and habits of preparation for the night.

When the essentials for supper were unloaded, her two men mounted and trotted the lathered

(*Continued on page* 530)

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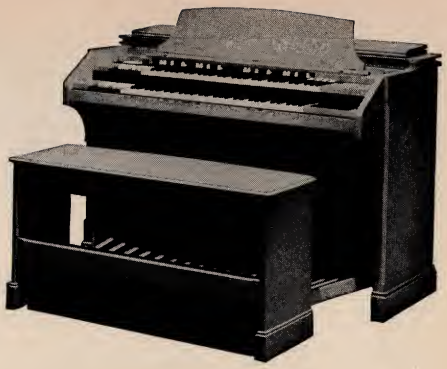


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(*Continued from page* 528)
horses out of sight. Kristen watched after them with misgivings. It was with effort that she put aside her foreboding for more pressing activities.

Mary had hopped lightly from the wagon and was running around in circles in a make-believe Indian war dance. Whooping and shouting, she freed her tense muscles with the singular abandon of childhood.

In spite of herself, Kristen smiled as she watched her daughter indulgently. "Then she really didn't see"—she thought with renewed relief. She herself would forget—she must!

-

"The curse of a malignant tongue . . ."

RICHARD L. EVANS



Last week we cited some lines from Massillon on *The Curse of a Malignant Tongue* and the innocence of intention. This further searching question comes from the same source: ". . . what is that cruel pleasure which carries sorrow and bitterness to the heart of your brother? . . . Whence comes it that your sarcasms are always pointed to . . . recalling his faults. . . . Where in the innocency of an amusement whose source springs from . . . [that] which ought to inspire you with compassion and grief? . . ."[1] In other words, what moves me to find pleasure in the weaknesses and faults and inadequacy of others? "May it not proceed from . . . jealousy?"[1] Massillon suggests—"Would Saul have so often repeated with such pleasure that David was only the son of Jesse, had he not considered him as a rival, . . . Is it not your wish to render yourself agreeable, by turning your brother into an object of contempt and ridicule? '. . . Edify each other,' says St. Paul, 'by words of peace and charity; . . .'"[1] Whatever the motive, we turn a moment to our responsibility for spreading gossip or rumor or unkind comment, and ask: Who is responsible for misimpressions, for false reports? First, there are those who start them, frequently by saying that "They say so," and seldom identifying the source. Second, there are those who pass them on, who must share some responsibility—for every link in any chain plays its part. To use a figure from another field, first someone makes the product; secondly, someone distributes it; and third, someone must receive it, accept it. Production, distribution, consumption: In gossip, in rumor, in false report, it is essentially this simple—as suggested by these lines penned by Alexander Pope:

> "The flying rumors gather'd as they roll'd,
> Scarce any tale was sooner heard than told;
> And all who told it added something new
> And all who heard it made enlargements too."[2]

In a degree this comes under the category of bearing false witness. And before we relay rumor, gossip, or irresponsible reports, we should consider not only the source but also the probable effect, remembering that we cannot recall them, and remembering also that we are responsible not only for facts, but also for psychological effects for any part we play in making things seem other than they are. For whatsoever we pass on, we are responsible for our part of the performance, and to the degree to which we know (or do not know) we cannot shift responsibility altogether by declaring an innocence of intention.

[1]Jean Baptiste Massillon, *The Curse of a Malignant Tongue.*
[2]Alexander Pope, *The Temple of Fame.*

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, April 30, 1961. Copyright 1961.

"Niels, stop pouting, and come here and gather some chips, so we can eat as soon as Father returns," Kristen straightened up from clearing an area for a fire—and her breath stopped in her throat.

From around the brow of a desert hill, a small ball of dust rolled toward the single wagon on the lonely desert. It gathered size like an inflating balloon about to break upon the first object in its path. Kristen felt danger alarmingly near.

"No, Niels, wait. Mary, get into the wagon—quickly! *Now!*" The command was so sharp that Mary responded without question.

Kristen herself jumped back into the wagon box, gathered her children close, and with forced calmness said, "Indians are coming. Father and Andy are far enough away by now that they won't know." Racing ahead of her words, her mind hammered home the knowledge that they must not return too soon or massacre for all of them would be certain.

"You two must hide in the corners of the very back part of the wagon. Don't make a single sound—no coughs, no sniffles. Do you understand? Not a sound! If you cry, they will kill us all. Just pray. Mind now. No noise!"

She pushed them behind the canvas and struggled to gain composure. The image of the mutilated woman which had tortured her mind was now replaced by one of her own innocent children.

Oh, dear heaven, why, why had they forsaken all for a gospel that had brought so much sacrifice, discomfort, and insecurity, and now possible death at savage hands?

Her lips moved in supplication. "Give me strength and inspiration to do whatever is necessary to save my children any lasting scars on their minds or bodies!"

Head bowed, body tense with emotion, she pleaded for strength, then raised her eyes to the horror she knew they must face. Riding hard and fast and straight for the wagon, were twenty paint-streaked warrior Indians.

This critical experience voided time and space for Kristen. The odds were with the enemy. All else was nothing. Numbly she watched the mustangs thunder toward her—as a small, helpless animal might cringe before a stampeding herd.

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Suddenly the leader broke away and led his screaming warriors in a circle around the wagon.

"If only the children will not know of my terror, even if they must be left alone," she almost whispered. "If only the Indians cannot hear the drumming of my heart. If only I knew what to do. . . ."

Like a noose the Indians' circle of doom grew tighter. Food—the thought flashed through her fear-frozen mind! That side of bacon. What was it Brother Brigham had said about feeding the Indians instead of fighting them? She could at least try.

Lifting the meat high for the Indians to see, she tossed it out and away from the wagon. Beside it she cast a firkin of lard, a small barrel of sugar.

The Indians, still sitting their mounts, now faced the wagon and advanced slowly, eyeing distrustfully this strange spectacle—a fragile, full-skirted squaw, who seemed alone in a single wagon, throwing offerings on the ground and motioning them to draw nearer.

The leader dismounted. The others followed his example and purposefully tightened the circle.

Kristen smiled, beckoned, even hummed aloud as she played at this game of bargaining. Gaily, laughingly—how the effort made her spine tingle—she displayed new gifts and trinkets, tossing them beside the others. Flour, beans, bright beads, a small mirror, a piece of colorful material, even a pair of shoes. . . .

But all this was not enough. Suspicious, unfriendly eyes regarded the pitiful little pile. What, what could she offer that they would accept in exchange for her life?

Frantically, she wrestled for the answer. There was the bedding, loosely rolled up by the children. The featherbed? No, they wouldn't know what it was for. She must offer more food—

She dipped into the cracker barrel, potatoes, hardtack. The crackers she held high, tasted herself, smacked her lips, and leaned out to toss them to the Indians standing closest.

The tide still ran against her. She sensed it was about to engulf her from the noisy, angry gestures. Wishing to hasten the business at hand, some of them had broken the circle and were against the wagon, grunting and shaking their heads "no" at the leader.

Her knees turned to water as she looked squarely into the face of the nearest. His face was covered with open, running sores. She forced herself to smile and offer him some candy.

Desperately, hopelessly, Kristen looked again into the wagon. Daring to turn her back, she pushed aside the flaps, placed her finger to her lips to warn the children, and quickly surveyed their household belongings. Nothing! Again the grisly image of that massacred woman, the horror of those open eyes, swam before her mind. Her nostrils dilated with the memory of the smell. She believed she could actually smell blood again.

There! The featherbed! She must try it. There was nothing else. She could show them its use.

As she pulled it from its place in the bedroll, her thoughts flew back to peaceful Denmark, to carefree young womanhood, to preparations for a wedding, to a gentle mother with whom she had plucked the geese with which to fill the tick. Together they had hand-sewn the seams, with tiny, long-lasting stitches. Against all odds, against the taunts of a teasing husband, she had carried it wherever they had traveled, her one tie with her home and mother, peace, gaiety, and security.

Quickly, with new resolve, she dragged the bulky featherbed to the side of the wagon and wrestled it over. Unhesitating, she jumped out beside it, stooped to shake it out, smoothed and fluffed the down, motioned the Indians still closer. Arguing among themselves, they stopped for a moment, and turned to face her, their eyes like small balls of fire in the dusty, painted deserts of their faces.

For a moment, Kristen almost betrayed the terror she knew. Her body stiffened and almost lost consciousness. Sensing her weakness, one of the Indians, the one with the sores, seized her arm. She laughed, sensibility returning, and began to sing softly, "Sweet and low, sweet and low, wind of the western sea—" At a command from the leader the Indian released her.

Quickly then, she dropped to the ground and laid her head on the featherbed. Patting it out, she motioned for her red "brother"—for this

was what her Church taught—to try it for himself.

Wondering, quizzically, he, too, knelt down and laid his head on the strangely-soft "blanket." Then he arose, and chuckling, spoke strange words to the others who watched.

Kristen could detect a softening of this man, obviously the leader. He chuckled again, and plopped down, full-length this time, on his back. Turning sideways, his hand under his head, he patted the bed with his other hand, seemingly amused at the way the feathers sprang back into shape with the release of pressure.

Curiously, others drew nearer. Some reached down hands to poke at the tick, although none challenged the position of the one lying on it.

Suddenly he jumped up, gave a sharp command. The warriors remounted and rode a short distance away to hold court. Kristen felt sullenness and disagreement, but she experienced new feelings of compassion for these red men. They were human, after all. She smiled at the chuckling of the red man as he experienced the pleasure of a featherbed for the first time. She felt amused and indulgent of that almost naked, dusty, awkward figure sprawled upon her own cherished featherbed. Whatever happened now, and she realized her fate still hung in the balance, she'd been given strength to lift that featherbed. "Please, Christian, don't come back quite yet."

Minutes that seemed interminable hours elapsed before the Indians turned again toward the wagon. Glumly, it seemed to Kristen, they gathered up the supplies and rode back toward the horizon. Kristen noted that the leader himself claimed the featherbed.

She had forced herself to remain standing outside the wagon box on the ground until they were swallowed up in the evening sky. She had gaily waved her hand at their retreating dust until her rubbery legs refused to support her weight any longer and she fell on her knees in a prayer of thanksgiving.

Rising, she climbed into the wagon and joined her obedient and brave little youngsters.

"Now, there's a story to tell your grandchildren," was all she said as she hugged them close.

And they did.



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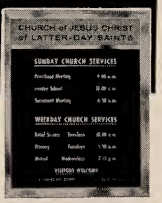
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Salt Lake City, Utah

Cathedral in the Pines

(*Continued from page* 513)

The hurricane which was thought a calamity, proved to be a blessing, for now as one sits in the shady quiet he has an uninterrupted view of the little valley, the lake, and—ten miles distant—Mt. Monadnock.

It is built to serve people of all faiths. Its facilities are so arranged that any church will have what it needs to conduct services or perform ceremonies. An excellent speaking system insures the messages being heard by everyone; an organ provides appropriate music. The records of the Salt Lake Tabernacle Choir and Organ have a large place in this repertoire.

Each Sunday during the summer season, the leaders of religious faiths perform the offices of their faith at this cathedral. The hours available are assigned so that there is no conflict of interest. The audience is composed of travelers, tourists, and local folk. Most of the time these number into the thousands at each service. Some of the most famous and important religious leaders in America have spoken here.

In 1949 Mr. Sloane graciously extended to the New England Mission leaders the privilege of a time on their very busy schedule. It was eagerly accepted, and a program of lovely music from the Cambridge Branch was presented with a sermon by the writer, who was mission president at that time. Since then, each year, this privilege is considered one of the great events in the calendar of the mission.

Not only do members of the Church come to the cathedral at that hour but thousands of visitors also listen to the testimonies borne and the hymns sung. These are inspiring when given in the cloistered shade of the "Cathedral in the Pines."

The sweet Christian spirit of the Sloane family, their hospitable venture into bringing the ideals of Christian love and hope to many people, and the sharing with others the sweet remembrance of noble sons, who have expressed with the giving of their lives high idealism, bids us all express gratitude for the experience.

Scattering of Israel

(*Continued from page* 489)

of the gospel was confined to the Jews. It was only when the Jews rejected the message that Paul and his companions turned to the Gentiles.

In this Dispensation of the Fulness of Times, the gospel came first to the Gentiles and then is to go to the Jews. (See D&C 19-27.) However, the Gentiles who receive the gospel are in the greater part, Gentiles who have the blood of Israel in their veins. There is a very significant statement in the words of Moroni as recorded on the title page of the Book of Mormon that it was:

". . . To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God." How did the Book of Mormon come forth? By the hand of Joseph Smith. Yet we read in the Book of Mormon, (See 2 Nephi, 3:7-15) that Joseph Smith is the descendant of Joseph who was sold into Egypt by his brethren, nevertheless he came by "way of the Gentile," according to Moroni's prediction.

In the book of Jacob, chapter five, in the Book of Mormon, we have one of the most remarkable parables ever written. It is the teaching of the Prophet Zenos and is related by Jacob. In this parable the house of Israel is represented as a tame olive tree which the Lord planted in his vineyard. The time came when the tree began to decay and the Lord pruned and nourished it, but the top began to perish. Then the Lord said, "it grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive-tree and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire that they may be burned.

"And behold, saith the Lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I

will graft them whithersoever I will.

"Take thou the branches of the wild olive-tree, and graft them in, in the stead thereof; and these which I have plucked off I will cast into the fire and burn them, that they may not cumber the ground of my vineyard. . . .

"And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive-tree in the nethermost parts of the vineyard, some in one and some in another, according to his will and pleasure. . . .

"And it came to pass that the Lord of the vineyard looked and beheld the tree in the which the wild olive branches had been grafted; and it had sprung forth and begun to bear fruit. And he beheld that it was good; and the fruit thereof was like unto the natural fruit." (Jacob 5:7-9, 14, 17.)

This is a very interesting parable, but what is here written will suffice. It reveals to us the fact that the Lord in scattering Israel to all parts of the world caused the branches of the tame olive tree and the wild olive tree, that had been grafted to bring forth fruit, while the main branches of the original olive tree had withered away.

-

LOVE IS A GARMENT

BY S. OMAR BARKER

Love is a garment,
Carelessly worn,
Its delicate fabric
Is easily torn.

When love is worn snugly,
Well wrapped about,
The more wear you give it,
The less it wears out!

-

The interpretation of this parable, and we have presented only a fragment of it, is a story of the scattering of Israel and the mixing of the blood of Israel with the wild olive trees, or Gentile peoples, in all parts of the world. Therefore we find in China, Japan, India, and in all other countries that are inhabited by the Gentiles that the blood of Israel was scattered, or "grafted," among them. Therefore in this day of gathering the Lord is fulfilling his purposes and is calling back into the fold of the True Shepherd, the children of Abraham. They are largely of the tribe of Ephraim, for Ephraim was given the blessing of standing at the head in the last days:

"And they," that is, returning Israel, "shall bring forth their rich treasures unto the children of Ephraim, my servants.

"And the boundaries of the everlasting hills, shall tremble at their presence.

"And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim." (D&C 133:31-33.)

Therefore there is reason to believe the patriarch had the correct inspiration.



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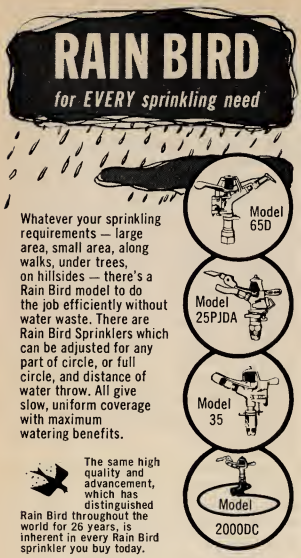
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These Times

(*Continued from page* 482)

there is historic evidence to demonstrate a rather different and conscious purpose on the part of the men who built the great British imperial system of the eighteenth and nineteenth centuries. Their formula may be restated somewhat as follows: "Divide and let the local people rule." Or, it could be put another way: "Let local self-determination find a way under British political guidance toward independence and local self-rule."

Who can imagine the USSR relinquishing local autonomy, painstakingly developing institutions for complete independence, on the part of the many different peoples incorporated into that imperial system? One of the great stories of the twentieth century is the story of new nations coming into being, most of them formerly British territory.

The major current difficulty in Africa is that the forty-six units, twenty-seven of them independent and nineteen under European influence of one type or another, are too few and too much divided to permit active participation of African states in the international game of power politics. Only Egypt since World War II has played much of a power role in the game. What are the "African powers"? What is the current lineup?

1. *Ethiopia.* Ethiopia is the oldest independent state in Africa today. This ancient state traces its history back to the days of Solomon. With 463,000 square miles of territory, 21,000,000 inhabitants mark it as the second most populous country in this seething continent. Absence of education and industry mark it for something less than an active role in international politics. Its mountain fastnesses in the air age, however, provide something of strategic importance which will always bear reckoning.

2. *The United Arab Republic (Egypt).* Egypt, with 386,000 square miles, is smaller than Ethiopia. But its 25,000,000 inhabitants and its strategic location at the crossroads of four continents indicate a major role. Egypt gained its independence from British rule in 1922 and eliminated the last vestiges of British control in the Suez area in 1956.

3. *Liberia.* Liberia is a small nation established in 1847 as an independent state. It is unique and owes its existence in part to the United States of America. With 37,000 square miles of territory and 1,500,000 people it is the second oldest independent nation on the continent, second only to Ethiopia.

4. *The Union of South Africa.* Slightly larger than Ethiopia, with 473,000 square miles, the Union of South Africa gained local independence from the British in 1910 and formally severed its connection with the British commonwealth in 1961. It contains 15,000,000 inhabitants and appears to be racked with internal dissension among the Dutch, British, and native inhabitants.

5. *Libya.* Libya, the former Italian colony, a vast stretch of sandy waste on the south Mediterranean, is the largest of all the older five independent states, with 676,000 square miles. But it is also the youngest of the "old five," having gained its independence December 22, 1951, as a consequence of settlements growing out of World War II. It has 1,200,000 inhabitants.

Of these five states, it would appear that the (1) United Arab Republic (Egypt) with its capital at Cairo, (2) the Union of South Africa with its capital at Pretoria, and (3) Ethiopia with its capital at Addis Ababa, are the strongest present powers but are some years distant from developing an "Africa for Africans" policy. Yet, at the moment, these three powers appear to be the most prominent as well as the oldest independent powers on the great continent.

What of the new states?

Following is a list of the twenty-two new countries. All have gained their independence since January 1, 1956. They are listed in rank order

A good man doubles the length of his life; for to be able to enjoy in memory one's past life, is to live twice.

—Martial

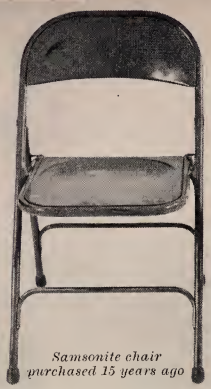
of their size, based on population. The date of independence is shown in parentheses:

1. Nigeria—35,280,000 (October 1, 1960)
2. Congo—(formerly Belgian) 13,700,000 (June 30, 1960)
3. Sudan—11,400,000 (January 1, 1956)
4. Morocco—10,330,000 (March 2, 1956)
5. The Malagasy Republic—5,200,000 (June 26, 1960)
6. Ghana—4,900,000 (March 6, 1957)
7. The Mali Republic—4,300,000 (June 20, 1960)
8. Upper Volta—4,000,000 (August 5, 1960)
9. Tunisia—3,850,000 (March 20, 1956)
10. Cameroon—3,200,000 (January 1, 1960)
11. The Ivory Coast—3,100,000 (August 7, 1960)
12. Niger—2,800,000 (August 3, 1960)
13. Guinea—2,800,000 (September 28, 1958)
14. Chad—2,610,000 (August 11, 1960)
15. Senegal—2,600,000 (June 20, 1960)
16. Dahomey—2,000,000 (August 1, 1960)
17. Somalia—1,370,000 (July 1, 1960)
18. Togo—1,100,000 (April 27, 1960)
19. Central African Republic—1,150,000 (August 13, 1960)
20. Congo (formerly French)—800,000 (August 15, 1960)
21. Mauritania—730,000 (November 28, 1960)
22. Gabon—410,000 (August 17, 1960)

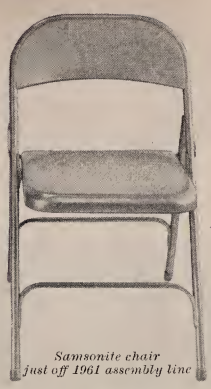
Here are twenty-two new nations. It will be years before public opinion generally can identify each, locate it, know something of its geography, climate, products, peoples, government, and foreign policy.

One has the feeling that here again, in line with historic British policy, a new world has been called into being "to redress the balance of the old." The Afro-Asian bloc at the United Nations may well develop into an African bloc *per se*. New alliances are also about to be born. The dark continent is now under the spotlight in these times.

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Samsonite chair purchased 15 years ago



Samsonite chair just off 1961 assembly line

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What Is

A CHURCH ASSIGNMENT FOR EVERY ADULT BROTHER

TEMPORAL AND SPIRITUAL PROGRESSION

CELESTIAL MARRIAGE

ETERNAL LIFE

Brethren who hold the Melchizedek Priesthood are called and appointed to minister for the salvation of their fellow men.

If they magnify their callings in the priesthood, they are rewarded with eternal life in the kingdom of God.

A major part of the responsibility of those serving in positions of priesthood leadership is to labor with their less active brethren in an attempt to bring the full blessings of the priesthood into their lives.

This work with delinquent or inactive priesthood bearers is carried forward under the general heading, "Priesthood Reactivation."

To aid those called and appointed to labor in this great priesthood reactivation work, we present the following summary of the objectives and procedures of the program:

OBJECTIVES OF PRIESTHOOD REACTIVATION

These are four in number:

1. *A Church Assignment for Every Adult Brother*

This is where priesthood reactivation really begins. A priesthood bearer may make some slight contribution to the Church and its programs, or he may maintain some nominal affiliation with church organizations, but until he begins to give of himself in service in the kingdom, he is not actually in the full path of duty.

Priesthood officers should study and evaluate the needs and positions of each individual quorum member and should seek to have each brother placed where he can and will serve most willingly and ably.

Bishops can supply church assignments; quorum, building, and welfare projects abound; committee assignments are almost always available; opportunities to serve as ward teachers, in the auxiliary organizations, in the great missionary enterprises of the kingdom, in any of a hundred different ways—such are always available.

2. *Temporal and Spiritual Progression*

Melchizedek Priesthood quorums have an important responsibility for the temporal and spiritual well-being of their members.

As to temporal matters, the whole field of the church welfare program is involved. This is the field of rehabilitation. If a brother needs employment, the quorum should help him get it; if he needs a better job, again the quorum can help; if he needs counsel and direction in regulating any of his temporal affairs, it is to the quorum that he should turn.

As to spiritual progression—such comes by obedience to the standards of the Church. A brother progresses in spiritual concerns by keeping the commandments: morality, business integrity, tithing, Sabbath observance, the Word of Wisdom, and so forth.

Two means in particular are given quorum

the Priesthood Reactivation Program?

presidents to learn the status of conformity to church standards of each quorum member. One is the annual confidential interview and report, the other is the white card system used in the priesthood reactivation program. Information gained by these two means should be used to guide and lead quorum members in paths of spiritual progression.

3. *Celestial Marriage*

Priesthood reactivation is not complete until a man has been sealed to his family in the temple. This order of matrimony lays the foundation for the greatest marital happiness in this life and opens the door to possible exaltation and glory in the world to come. Quorum officers should have affirmative and definite programs to get all of their members married or sealed in the temple.

4. *Eternal Life*

". . . if you keep my commandments and endure to the end you shall have eternal life, which is the greatest of all the gifts of God." (D&C 14:7.)

". . . he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (*Ibid.*, 59:23.)

PRIESTHOOD REACTIVATION PROCEDURES

These are many and varied. One approach will touch the heart of one brother; a different one will impress someone else. There are certain well-organized programs which should be going on all the time. All of these have real converting power, and all should be tied together into one unified program. Among other things, the following procedures will materially aid quorum officers in their reactivation procedures:

1. *Schools for Senior Members of the Aaronic Priesthood*

Much has been said about these; their value and effectiveness are well-known. Thousands of senior members of the Aaronic Priesthood and their wives have attended them, have been touched by the Spirit, and have been led to a course of renewed activity and righteousness in the kingdom.

2. *Schools for Elders and Their Wives*

In principle, all that applies to schools for the senior members applies also to schools for holders of the Melchizedek Priesthood and their wives. Separate schools should be held for each group, either on a ward, area, or stake basis. Generally, in both instances, it is better to have a good instructor who will carry forth an organized and cohesive program rather than to try to get a number of big name lecturers. Graduation ceremonies, banquets, and the like are frequently appropriate.

3. *Church Activity Program*

The Church and all its organizations and programs taken together carry a tremendously effective converting pull. It is now and always has been part of the church program to try and get all members to participate in the various functions, activities, and programs of the Church. Brethren frequently are reactivated through attending Sacrament meetings, priesthood sessions, or auxiliary organization functions. Quorum, ward, and stake projects, socials, missionary ventures, and the like are always helpful. When an inactive brother rubs shoulders with congenial associates in a spirit of brotherhood and fraternalism, nothing but good can result.

4. *Personal Missionary Approach*

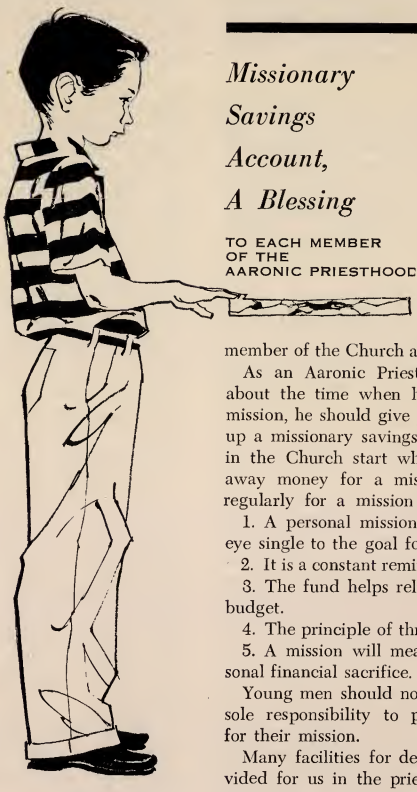
Much has been said of this approach to priesthood reactivation. It is as old as the Church. Active brethren have always been asked to bring back into activity those who are not putting first in their lives the things of God's kingdom. Social, fraternal, recreational, civic, cultural, and other avenues are always open to get our brethren around to the point where they will begin to take more interest in spiritual affairs.

5. *Cottage Meetings with Brethren and Their Families*

These are some of the best converting tools ever devised, and yet their use by Melchizedek Priesthood quorums has not been nearly so frequent as circumstances warrant.

Conversion is conversion, whether it is in the Church or out of it. If brethren (*Continued on page* 550)

THE PRESIDING BISHOPRIC'S PAGE



Missionary Savings Account, A Blessing

TO EACH MEMBER OF THE AARONIC PRIESTHOOD

With the restoration of the gospel of Jesus Christ in these latter days, we are given many wonderful blessings. Every boy who is ordained to the Aaronic Priesthood should strive to gain an understanding of the magnitude of his priesthood responsibilities. Above all, he should learn his duties and the opportunity and obligation he has to prepare himself to serve as a missionary. He must realize the ever-present obligation of being prepared to, ". . . serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:2.)

Every boy in the Aaronic Priesthood should have a desire within his heart to be a missionary. To be an emissary of Jesus Christ and proclaim this marvelous work to all men is a solemn obligation. When a young man reaches the age of twelve and has had conferred upon him the Aaronic Priesthood, he should be determined to prepare himself by memorizing important scriptures and reading the Book of Mormon, the Bible, the Doctrine and Covenants, and the Pearl of Great Price. As he studies and develops spiritually, he will come to know the importance of a good attitude; to know what a blessing it is to be a member of the Church and a bearer of the priesthood.

As an Aaronic Priesthood boy plans and thinks about the time when he will be called to serve a mission, he should give particular emphasis to setting up a missionary savings account. Many young men in the Church start when they are deacons to put away money for a mission. This habit of saving regularly for a mission has many advantages:

1. A personal missionary fund helps one keep an eye single to the goal for which it is intended.
2. It is a constant reminder of the mission obligation.
3. The fund helps relieve the strain on the family budget.
4. The principle of thrift is taught.
5. A mission will mean more because of the personal financial sacrifice.

Young men should not feel that it is their father's sole responsibility to provide the necessary funds for their mission.

Many facilities for developing our talents are provided for us in the priesthood and the auxiliary organizations. Personal blessings will come to a young man as he takes advantage of the opportunities of the priesthood to serve our Father in heaven.

SENIOR MEMBERS NEED YOUR LOVE

Many of our brethren are wandering on strange roads, walking in forbidden paths, or standing in the midst of darkness.

Sometimes we find circumstances of unusual proportion that seem to drive Church activity out of a person's life. More frequently, however, inactivity comes about gradually. As we eliminate the Spirit of the Lord from our lives, unhappiness moves in. Frequently, this process commences with apathy, carelessness, lack of study, neglected prayers, pride, disobedience, or worldliness, or with a combination of these and other similar reasons.

Regardless of the causes, we find throughout the Church a group of men with their wives who are desirous of renewed activity in the Church. Most of them, however, are inhibited with fear.

They are afraid to attend church because it has been many years since being inside of a chapel. The natural feeling of self-consciousness possesses them. It is easier to stay home on Sunday morning and read the newspaper than to face the formidable task of being alone in a group. They are possessed by a real fear of not knowing what to expect; of entering the wrong door or sitting with the wrong group; of shaking hands with strangers or being called upon to pray.

It is proper that we be concerned about these men and their families. Every member of the Church should feel a responsibility to extend the hand of friendship and of love, to invite them to go with us to priesthood meeting, to attend Sacrament meeting with us, to attend the various social activities of the Church, to go with us to work on our welfare projects, to invite them into our homes for a dish of ice cream.

These men need the attention of every member in the Church. No one of us should feel it is our prerogative to withhold or attempt to deny the blessings of repentance to these men and their families. The Church needs their activity. They need to know that our Father in heaven loves them.



Accidents like this are just part of the story of unsafe driving and its impact upon our economic future.

WARD TEACHING SUPPLEMENT

SAFE DRIVING AFFECTS YOUR ECONOMIC FUTURE

It was a beautiful spring day when Bill left home to drive the hundred-mile distance to his parents' home. He was desirous of seeing his two lovely daughters who were staying with Grandmother while his wife was still in the hospital after giving birth to their first boy. He was proud of his new boy and wanted to share his joy with his daughters.

As he drove along the highway, his thoughts wandered to the many times he had driven over this road. Each time he could boast of how much less time the trip required.

What is that character trying to do, was the question in his mind as he observed another automobile in front. Quickly, his foot hit the brake pedal. The tires screamed as the sound of metal crashing against metal echoed over the countryside.

No, Bill didn't get to see his daughters or new son that day; nor did he see them that week. In fact, it was only through divine providence that seemed to intercede to spare his life, that he was able to be with them again after six months in the hospital.

Driving an automobile is such common routine that most of us become apathetic and assume that an accident is what happens to other people. During 1960, in one of the less-populated states, 256 people lost their lives on the highway. In this same state, accidents cost the citizens $25,709,726. This would be an average of $95.93 for every automobile registered in that state; or $32.26 for every man, woman, and child in the same state.

When a person while emotionally upset or with a wrong attitude gets behind the wheel of an automobile, surely it is an invitation for trouble. It is our responsibility to maintain the right attitude as a driver, and we must be constantly on guard for those who will not assume this responsibility. It is a serious mistake when we give way to anger, speed, fatigue, impatience, or daydreaming while driving. Our challenge as mature, responsible citizens would seem to be that we must train ourselves always to expect the unexpected. Let us use unslumbering self-supervision for our own driving habits, and think not to say, "I'm a safe driver—never had an accident in my life." This was Bill's first accident—it could have been his last.





MINUTE MEALS . . . HOURS OF LEISURE

Eating is a universal habit no one has found possible to break and still stay healthy. Anyway it's a delightful habit that needs little cultivation. Toiling over a hot stove, both winter and summer, has been woman's lot down through the ages. Husbands and children must be nourished.

Today the stoves aren't hot, and the toiling isn't long, but still families must be fed. Science has visited the kitchen, depositing shiny colorful appliances to take the place of hot coals and elbow grease. Housekeeping is happier today than ever before; that is, if we make it so. The state of mind has a great deal to do with the climate of our kitchens. A happy outlook on life is worth far more than gold and rubies. It enriches all it touches, turning clouds into sunshine. The mother is the thermostat of her home. She can regulate the temperature to a happy, healthy "normal." So the next time a thundercloud passes through your kitchen, look in the mirror and tell yourself, "I can make the sun shine brightly again."

A rainbow is always a fascinating phenomenon. A tiny child is attracted to it; young men have been known to chase after the pot of gold at the end of it; and old age receives a promise from the shining bow. No one can buy a rainbow; a million dollars could not deliver one to your door. In this way it is something like love. One can't buy a rainbow or a love that is true.

What have modern appliances, weather, rainbows, and a happy outlook on life to do with July? Tempers can flare in the heat, and a little reminding may not be amiss. So, mothers, if you are so important as

a regulator to your family, keep yourselves rested and at an even keel. Plan your summer work with infinite care, so the long, hot midday hours may be spent in a leisurely manner, storing up peace and happiness in you ready to renew your family each dinner hour. As you rebuild yourself you will find a new awareness growing within you. The flowers will be brighter, the lawn greener, the sky bluer, your neighbor kinder, the children more fun, your husband more understanding and considerate, the whole world more real and in focus. Learn to see with your eyes even a tiny hummingbird flitting from flower to flower, learn to listen with your ears; you'll find a new quietness in early morning; learn to really



taste the sweetness and tartness of freshly picked berries; learn to feel more the emotions of those around you, and you will be a more whole person. And through your wholeness those nearest to you will be rebuilt.

To have this time that you need for yourself, you must plan—plan—plan. Eating should be a joy in hot weather—not a task. Plan minute meals—dinners that can be prepared, almost in their entirety, in the early hours of the day, or dinners that almost prepare themselves as you serve them, or two or three dinners prepared at one time and eaten on successive days. All are time savers, but they are delicious, nourishing, and enjoyable to consume.

Minute Meals

I

Waffles with Creamed Shrimp
Garden Fresh Peas
Tomato Aspic
Iced Watermelon

This menu is truly a summer supper that can be prepared in the cool of the day. Prepare your waffles and bake them to a light brown color in the morning. Store them wrapped in foil in the refrigerator. Make a tasty rich cream sauce, cover the pan and store in refrigerator until 15 minutes before serving. At that time heat the sauce in double boiler, season with chopped parsley and fold in cooked shrimps, either canned or fresh. Just before serving, heat the waffles in a toaster and serve topped with the delicious creamed shrimp. Prepare the tomato aspic early in the morning and put in individual molds and set in refrigerator until dinner time. The watermelon also should be tucked away in the refrigerator to chill.

Tomato Aspic

1 package lemon jello
1¾ cups hot tomato juice
¼ cup minced green onions
1 cup cooked, cut string beans
½ cup ripe olive halves
season with salt, pepper, nutmeg, cinnamon, cloves, tabasco, and garlic salt

Heat the tomato juice, dissolve the lemon jello in it, season, and add other ingredients. Put in molds and place in refrigerator to set until the evening meal is served. Unmold on garden lettuce and enjoy.

II

Barbecued Franks
Hearty Bean Salad
Baked Potato with Parsley Butter
Quick Dessert

Make the barbecue sauce in the morning and set aside until 30 minutes before dinner. Then pour over weiners and let simmer in oven along with the baked potatoes for 30 minutes. The potatoes will take about an hour at 350 degrees F.

Barbecue sauce

¾ cup vinegar
1 cup water
1½ cups catsup
⅓ teaspoon cayenne
2 bay leaves
½ teaspoon pepper
Salt
½ teaspoon mustard
1 teaspoon chili powder
1 teaspoon brown sugar
Dash of nutmeg

Mix ingredients and simmer for about a half hour. *Hearty Bean Salad* may be made early in the day, and it seems to be better on standing. Combine slender, cooked string beans, red kidney beans, baby limas, and add diced celery and coarsely grated carrot in a large salad bowl. Season mayonnaise with a dash of lemon juice, prepared mustard, and instant

minced onion. Mix with vegetables. At serving time mound on salad greens and garnish with crisply cooked crumbled bacon.

Quick Dessert

Crush peanut brittle and fold into slightly softened vanilla ice cream. Spoon over chilled, sliced peaches.

III

Broiled Lamb Chops—Broiled Baked Potato Halves
Creamed Butter Beans
Ginger Mint Salad
Chilled Tokay Grapes—Cheese—Crackers

Cook the butter beans in the morning just until tender; drain and cover with cream seasoned with salt, pepper, and butter. Leave in refrigerator until 10 minutes before serving, heat and thicken, if desired. Bake too many potatoes one day and use part of them peeled, halved, and marinated in tangy French dressing and broil along with the meat.

In the cool of the morning make lime-flavored gelatin, using ginger-ale for the one cup of cold liquid and ¾ cup canned fruit cocktail syrup heated to boiling for the hot liquid in which to dissolve the gelatin, add a drop or two of peppermint extract, a little grated lemon rind, and a tablespoon of lemon juice. When it is slightly thickened fold in the drained canned fruit cocktail and chill until firm. Serve on young crisp watercress.

IV

Olive Scramble—Corn on the Cob
Tossed Green Salad
(dressing recipe in June 1960 Era)
Bran Muffins and Marmalade
Sherbet

This is a supper that almost prepares itself as you serve it. While the corn is boiling make the egg scramble and toss the salad greens. The bran muffins are good served cold with orange marmalade, so they may be baked early in the day. The sherbet comes prepared from the dairy.

Olive Scramble (allow two eggs for each serving)

8 eggs, beaten
1 7 oz. can tuna
1 cup sliced, ripe olives
½ cup milk
1 tablespoon instant minced onion
Dash of pepper
½ teaspoon salt

Combine all the ingredients. Melt 2 tablespoons butter in a large skillet, pour in egg mixture and cook, stir occasionally until the eggs are set. Serve with cheese grated sparingly on top.

V

Oven Fried Chicken
Oriental Vegetables
Toasted Sesame Slices
Creamed Fruit Salad
(recipe in May 1961 Era)
Fantasy Pie

■

WEALTH

BY BETTY BURNS GLAZIER

I can't recall
How many times
I've heard my mother say,
"The only thing
You really keep
Is what you give away."

■

This whole menu may be prepared in the early morning ready for an evening gala dinner. Prepare the chicken for frying, dip in fine bread crumbs, pepper, paprika, and a sprinkling of flour. Roll in melted butter and place on shallow pan, store in refrigerator until one hour before serving. Cook in 325 degrees F. oven for one hour or until tender.

For the oriental vegetable, add a cup of bean sprouts and a 5 ounce can of water chestnuts, drained and sliced thin to 2 cups of cooked tender string beans, add a dash of soy sauce, cover and let stand in refrigerator until just time to heat through before dinner.

Now the Fantasy Pie is the masterpiece of the dinner. It must be made about ten hours before serving, then at dessert time brought to the table, light, airy, and elegant.

Fantasy Pie

Filling

3 egg yolks, beat slightly
1 lemon, use juice and also grated rind
⅓ cup sugar

Cook in the top of a double boiler until thickened. Cool. Whip 1 cup whipping cream very thick and fold in lemon mixture.

Pie Shell

Beat 2 egg whites until foamy, add ⅛ teaspoon cream of tartar and beat until stiff. Gradually add ½ cup sugar and 1 teaspoon vanilla. Grease pie pans and cover pans and up the sides of pan with mixture. Bake 300 degrees F. for 55 minutes.

When shell is cool, fill with lemon filling and sprinkle with toasted coconut.

Try these easy-to-prepare meals, and you will be happy that "eating is a habit," and you will also discover you have some precious hours to spend renewing yourself.

SUMMER SUGGESTIONS

1. Good conversation in the shade of a tree with a sprinkler running water close by will take 10 degrees off anyone's brow.

2. Hot soup, chilled salad, and a frozen dessert—3 ways in one meal to combat a hot day.

3. To make a friend, serve seasoned consommé over cracked ice, accompanied by crisp sesame seed rounds.

4. Sparkling clear gelatins take the temperature down a point or two.

5. For a chilling lift serve tall glasses of Frost Punch. Combine 2 cups of crushed strawberries and juice, 1 cup orange juice, ½ cup lemon juice, dash of salt, 4 cups of milk and 2 cups crushed ice and sugar to taste. Beat with a rotary beater, chill.

6. A light book and dreamy music help the hot hours pass pleasantly.

7. Luncheon on a hot July day: frozen fruit salad, little broiled sausages, potato chips sprinkled with

grated nippy cheese and heated in the oven, and nut bread.

8. To hasten the setting of gelatin, use 1 cup boiling water to dissolve the jello, then pour into a 2 cup measuring cup and fill to top with crushed ice. Stir until the ice is dissolved then place in refrigerator to complete setting.

9. Lime jello, sliced cucumber and pineapple chunks combine for a cooling effect.

10. Cool elegance: Jellied salmon salad, baking powder biscuits, and iced lemonade. For the salmon salad use:
1 package lemon gelatin, 1¾ cups boiling water, 2 tablespoons vinegar, pound can of red salmon, drained and flaked, ½ cup chopped celery, ½ cup chopped cucumber, 1 tablespoon chopped pimiento, and 1 tablespoon grated onion. Combine, chill, set, and enjoy.

11. Keep a fruit bowl handy—chilled, of course—good eating.

12. Milk shakes can be adult fare as well as children's delight. Try blending 3 cups milk, 3 mashed bananas, ½ cup crushed ice, dash of sugar. Shake and pour into tall frosted glasses and sprinkle ground nutmeg on top. Few calories.

13. To frost a glass dip the edge in lemon juice or slightly beaten egg white then into powdered sugar.

14. Honey coolers are for July—use 4 cups milk, 1 cup strained peaches, 4 tablespoons honey. Combine, chill, shake well.

15. Be fancy. Stir iced drinks with a cinnamon stick or a long stick of peppermint candy.

16. To chill but not dilute drinks, freeze lemonade, orange, or any fruit juice in the ice cube tray and use in place of ice.

Spirit of Pageant

(*Continued from page* 504)

buried at the summit of Hill Cumorah, where in the year 1823, the ancient record was revealed to the young Prophet Joseph Smith, who later translated it by the "gift and power of God."

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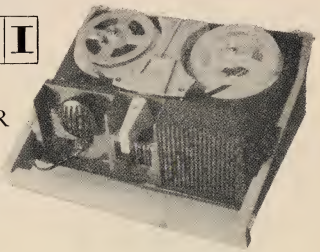
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Anniversary of the King James Version

(*Continued from page* 499)

The other seven rules were intended to secure a certain uniformity or universality of language despite the fact that several companies were working on the text.

It should be noted that the translators availed themselves of every possible resource to secure excellence in their work. Not only did they use readings in the earlier English translations where they agreed better with the text than the Bishops' Bible, but they also referred to other translations: the "Chaldee" or Targums; the Syriac Peshitta, published in Vienna in 1555; the de Reyna Spanish version of 1569, with the Valera's edition of 1602; Olivetan's French version of 1555; Brucioli's Italian version of 1532; and Luther's German version. As for the "original tongues" in which the Bible was printed, the translators had access to the second edition of the Bomberg Bible in Hebrew (Venice, 1525), as well as some other Hebrew texts, hailing back to the Soncino printing of 1488; the Greek Septuagint text of the Old Testament and Apocrypha; and the Erasmus edition of the Greek New Testament, published at Basle in 1516. Constant use was also made of the Latin Vulgate as it had come down through the ages from St. Jerome.

It is to the lasting credit of the King James translators that they not only sought accuracy in their work but beauty as well. Sound and rhythm were carefully attended to, and they adopted lovely renderings of passages of scriptures from whatever source they could find them, including Catholic renditions. It is no wonder that the King James Version has been characterized as a unit and as a translation of unrivalled style. The English scholar Girdlestone modestly speaks of it in this way:

"Whether we consider the subtleness of its English or the accuracy of its renderings we are led to realize as we never did before the wealth of our possession and the beauty of our inheritance."

A Roman Catholic official is once said to have remarked that the hardest blow the Reformation movement ever delivered against Catholicism was the production of the King James Version.

Although the 1611 version is commonly called the Authorized Version, it should be pointed out that it never at any time received a formal "authorization" by any competent body either in church or state. An order to "authorize" it for the Church of England would have had to come by Act of Parliament, like the *Book of Common Prayer*.

The early editions of the King James Version contained numerous misprints, some of them glaring. Note that "Judas" is printed for "Jesus" in Matt. 25:26 of the second edition of 1611. When, finally, the printing was superintended by the Cambridge Press (especially the 1629 and 1638 editions) great pains were taken to eliminate misprints and inconsistencies in the use of italics.

But the most important printing or revision of the Authorized Version was the Oxford edition of 1769 under the editorial supervision of Dr. Blayney Regius, Professor of Literature at Oxford from 1787 to 1802. It is in this edition that the Authorized Version begins to assume the form so well known today. Many changes were made in spelling, archaic expressions were touched up and made more understandable, and the marginal references were re-examined and enlarged. The chronological headings, an inheritance from the work of Archbishop Ussher, are seldom if ever printed any more. Although thousands of changes have been made in the Authorized Version during the last three centuries, they are mainly superficial in character. The text has remained substantially the same.

As time has advanced the Authorized Version has become more and more solidly entrenched in the affection of English-speaking peoples. At this point we may well ask what the strengths and weaknesses respectively of this version are for us today. (1) The beauty, prose, and rhythm, and heavy punctuation make it ideally suited for public reading. (2) It has had a tremendous influence on English literature. If its influence has lessened, it is partly because of our materialistic age. (3) It has set a devotional standard such that it has had as one writer says, "a power greater than the actual meaning of its words." (4) Its accuracy is pretty

fair even today; in 1611 it was about the best that could be produced. The New Testament translation is more accurate than the Old Testament inasmuch as a knowledge of Hebrew at that time was not upon the same high plane as the knowledge of Greek.

Now let us look at the weaknesses of the Authorized Version as viewed by modern scholars. I, by no means, always agree with their conclusions and shall comment on some of the points given. (1) The version of 1611 was based on medieval Hebrew and Greek texts which, in the light of modern knowledge, need to be replaced by up-to-date ones. The New Testament, for example, was based upon the *textus receptus* of Erasmus of 1516 and succeeding editions (including Beza's text of 1598), a now hopelessly outmoded Greek text—so the scholars say. A much better Hebrew text for the Old Testament is now available, not to mention the fact that our knowledge of Hebrew and Semitic languages, and New Testament Greek, is much greater. (2) The language of the Authorized Version, beautiful Elizabethan and Jacobean English, is no longer the English of ordinary persons. Its language is too archaic and misunderstood today. It is too often obscure and contains inconsistencies and errors which need to be removed.

These two points sum up for the most part the worst criticism aimed at the Authorized Version. But despite these criticisms as set forth by scholars, the cold fact remains that the scholarly revisions made by the English (1881-1885, the English Revised Version) and the American (1901, the American Revised Version) are much inferior in dignity and beauty, and they have never come into general use in worship. The popular response to them has been ephemeral.

These translations were too literal to be good translations, indeed many students of the Greek New Testament still use them as "ponies" in learning their Greek, particularly the American Revised Version. Not only that, but many passages in these revisions were even more archaic than the renditions in the Authorized Version! Moreover, the uniformity of rendering Greek words insisted on by the English revisers often gave an absurd, unidiomatic order of



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English words. It is no wonder that these scholarly revisions have never won popular approval and affection. Let us not suppose that these new revisions do not have their good points. They have many. They often possess greater accuracy in rendering the original text, but this alone does not win over the public, particularly a discerning and spiritual public.

Let us comment just a little on the *Textus Receptus,* the Greek text used by the King James translators of the New Testament. It is alleged not to represent the oldest and best Greek text of the New Testament available. When the English revisers brought out their version of the New Testament in 1881, they based it on a new Greek text fabricated by Drs. Westcott and Hort, supposedly the latest and best that scholars could provide. What the public does not generally know is that the text of these men was consistently opposed by one of the very ablest textual critics in the world, Dr. F. H. A. Scrivener, a member of the revision company, who gave his support to the Byzantine text which was about the same as the *Textus Receptus.* In my humble opinion, it was unfortunate that the able Scrivener was repeatedly outvoted by two-thirds of the revisionists. Westcott and Hort held excessively to the Codex Vaticanus and Codex Sinaiticus (as being nearer to the original) as scholars are now aware.

In my opinion the Received Text comes nearer to representing the original Gospel texts than do any of the texts now commonly used, that is, the Westcott-Hort text, the Nestle text, the von Soden text, and others. Latter-day Saints interested in Scrivener's struggle with Westcott and Hort, not to mention other points about the King James Version should read the courageous book, *Why the King James Version,* by President J. Reuben Clark, Jr. It is a book to chew and digest, but one will come out of the experience well repaid. Then one should read John W. Burgon, *The Revision Revised* and consider the able answer of the scholarly and redoubtable Dean of Chichester to the efforts of the English Revisers.

In 1952 a fresh revision of the American Standard Version appeared on the scene, and this year (1961) a completely fresh translation of the New Testament by a corps of the finest scholars in England has attracted much public attention. It also helps celebrate the three hundred and fiftieth anniversary of the appearance of the Authorized Version. Although excellent in many respects, the new American Version shows few signs that it will ever take the place of the Authorized Version in public affection and esteem. And in my opinion it is doubtful that the new English Version ever will—at least the New Testament section which is before us. The Old Testament and the Apocrypha will appear later. In this translation not only was an attempt made to secure great accuracy, but also efforts were made to establish an excellent standard of English in vocabulary, idiom, and rhythm. A special literary panel was set up to review the work of the translators in order to secure an adequate English style. This recent English Version is called *The New English Bible* and has been ably printed under the direction of the University Presses of Oxford and Cambridge.

Considering the objectives of the English translators, I am frank to say that I am highly impressed with the excellence of their work throughout large sections of the new version, but as a member of the Church, I am constrained to point out that their lack of inspiration is apparent in many places. This same lack is reflected in all of the many versions that have come forth in recent years; it is not confined to *The New English Bible* alone.

Of interest is the fact that the English translators did not attempt to establish a new Greek text before they began their work. They did not accept any existing text as authoritative but solved their textual problems as they proceeded, and the result is an eclectic text.

Now let me indicate why I believe that *The New English Bible* as represented by the New Testament section will never win permanent esteem as the Authorized Version has done. First of all, let us examine the Lord's Prayer in the new version.

"Our Father in heaven,
Thy name be hallowed;
Thy kingdom come,
Thy will be done,
On earth as in heaven.
Give us today our daily bread.
Forgive us the wrong we have done,
As we have forgiven those who have wronged us.
And do not bring us to the test,
But save us from the evil one."

What a letdown from the beautiful rendition in the Authorized Version! It is flat, insipid, and without power. And because of the translators' views of the underlying Greek text, the beautiful doxology [For thine is the kingdom and the power and the glory, for ever. Amen] comes up missing although it is indicated in a footnote. To the Latter-day Saints this will never do, for the Prophet Joseph Smith makes it clear, both in the Book of Mormon (3 Nephi 13:13) and in the "Inspired" revision (Matt. 6:15) that the doxology was part of the original text. And why were the translators afraid to translate *peirasmos* as "temptation?" Why substitute the inadequate "test"? To be sure the Greek does have the meaning of "test" or "trial," but in this context our Lord obviously has in mind "temptation," a trial from the evil one. And temptation is one of the meanings of the Greek word. The new English translation will never enjoy the esteem of the Authorized Version if for no other reason than it mishandled the Lord's Prayer. Where was the literary panel when the translators came up with this rendition?

Why are the translators afraid of the word "Christ" in the Four Gospels? This title given to our Lord occurs forty-eight times in the Authorized Version, the Revised Version, and the Revised Standard Version, but in the New English Bible only in John 20:31. Forty-five times Messiah is substituted for the familiar title. Why is Peter made to say, "You are the Messiah, the Son of the living God" (Matt. 16:16) when the Greek word is plainly *Christos?*

And as J. Carter Swaim distressingly points out, why do the "saints" almost completely disappear from the Epistles? In forty-two out of sixty occurrences of the Greek word it is supplanted by "God's people," and a number of other terms are used in the other eighteen cases. Don't the translators like Christ and the Saints?

How many readers of scripture

have been thrilled by our Lord's words in the opening verse of John 14! But the simple, lovely rendition of the Authorized Version, "Let not your heart be troubled," is now replaced by, "Set your troubled hearts at rest." An adequate and accurate rendition of the Greek text, yes, but it can never supplant the King James Version of the text in question.

In Peter's sublime utterances in the first chapter of his second epistle, we find, for Latter-day Saints at least, a real doctrinal loss in the rendering, "All this only confirms for us the message of the prophets, to which you will do well to attend," which takes the place of the familiar, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." (2 Pet. 1:19.) Let Latter-day Saints read D&C 131:5, and they will begin to sense the loss. Only inspired translators can appreciate the difference in the two versions.

We could go on at length picking out defects in *The New English Bible*. The art of the translator is one of the most difficult in existence. I am not insensible to the good things in this new translation, but my point here is that it can scarcely be satisfactory to the Latter-day Saints. It can be useful to the student who knows his way around in scripture, that is, who knows the pitfalls and danger points.

Now should we as a people be insensible to the defects, on the other hand, of the King James Version? The Prophet Joseph Smith praised the old German translators, saying that they were more honest in their translations than the English translators. Nevertheless, he still continued to use the Authorized Version, occasionally correcting it when he preached. One of the difficulties we must continually face in reading the grand old version is the very considerable number of words which have become obsolete or archaic, or have changed in meaning or acquired new meanings, so much so that they no longer convey the sense desired by the King James translators. Anyone interested in the problem should obtain *The Bible Word Book* by Ronald Bridges and Luther A. Weigle (Thomas Nelson & Sons, New York) and consider carefully its 422 pages in which are contained articles on 827 words and phrases. As an example of the

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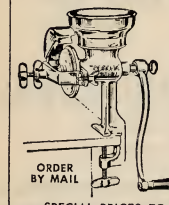
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difficulty, consider Joel 2:24 where we have "the fats shall overflow with wine and oil." The average reader is stunned unless he knows that "fats" is now better supplanted with "vats." Or consider Matt. 13:21 where we have, "Yet hath he not root in himself, but dureth for a while." Here *dureth* is the problem. The original reads, "But he has not root in himself, but is short-lived [i.e., temporary or transitory]."

Another problem occurs in some difficult books (such as in Paul's epistle to the Romans) in following transitions in the argument. Many modern translations do a better job in this respect than the Authorized Version. Some mistranslations in the Authorized Version need correcting. This is more evident in the Old Testament than in the New.

Still another defect, although it could be remedied, is the flat, monotonous printing of the whole text in prose. The beautiful poetry present in many Old Testament books—and on occasion in the New Testament—needs to be dressed up in its true form, a form that helps us today in understanding its meaning.

But with what weaknesses it has, our people are committed to the majestic and beautiful cadences of the King James Version. To overcome the archaic words and obsolete phrases it contains, we need to study our English a little more closely. Perhaps we need a study Bible especially designed to accompany our use of the Authorized Version. A series of good LDS commentaries would help. I'm sure that no translation in our day can hope to compete in our affections with the familiar version. Many years ago Dean J. W. Burgon said these words:

"As a companion in the study and for private edification: as a book of reference for critical purposes, especially in respect of difficult and controverted passages:—we hold that a revised edition of the Authorized Version of our English Bible, (if executed with consummate ability and learning,) would at any time be a work of inestimable value. The method of such a performance, whether by marginal notes or in some other way, we forbear to determine. But certainly only as a handmaid is it to be desired. As something *intended to supersede* our present English Bible, we are thoroughly convinced that the project of a rival Translation is not to be entertained for a moment."[1]

[1] *The Revision Revised*, pp. 113-114.

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Melchizedek Priesthood Page

(*Continued from page* 539)

were actually converted, they would strive to do their full duty in the Church, and conversions by the thousands are the direct result of cottage meetings.

Much of the proselyting program of the Church centers around the presentation of the message of the restoration in cottage meetings. The same principles of conversion that will work on the outsider will bear fruit with those who are already in the kingdom.

Quorum officers should hold cottage meetings with their less active members and their families, teaching them the lessons in the standard proselyting program of the Church plus such added material as seems appropriate in each case.

6. *Family Approach to Priesthood Reactivation*

"Keep Faith with Your Family"—such is the aptly worded title under which this phase of priesthood reactivation goes forward. The program is designed to get brethren into activity, so they will be in a better position to guarantee to their families the best of all that life offers. It is effective because of the natural love that all parents have for their children, and it operates through a series of lessons based on an easel-type book which carries the title, "Keep Faith with Your Family."

7. *Other and Future Programs*

Obviously other approaches should and will be made in order to bring the full blessings of the priesthood to every adult brother in the Church. Those who administer the programs in the stakes are invited to experiment, to get the inspiration to fit their situations, and to work out any appropriate means of reactivating their brethren. The general priesthood committee will be pleased to hear of successes achieved in this field.

Obviously also all of these approaches to priesthood reactivation are part of one unified program. No one of them standing alone is sufficient. It is intended and designed that all be used. One approach often leads to another. A brother who responds to the "Keep-Faith-with-Your-Family" approach may then welcome the holding of cottage meetings in his home or he may respond to the family approach as an outgrowth of a series of cottage meetings or to attendance at a school.

There must be no letup in the work. The need is pressing; the programs must go forward; and as a result souls will be saved.

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (*Ibid.*, 18:14-16.)



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THE LAST WORD

Returning from Europe on a giant sea-going vessel, an American tourist asked her steward the name of a cheese she had particularly enjoyed during the voyage. He proudly presented her with a cheese, warning her, "Don't forget to declare it, madam, otherwise that cheese will declare itself!"—Wall Street Journal

Stressing the importance of a large vocabulary, the English teacher told his class, "Use a word ten times and it will be yours for life." In the back of the room a pert blond closed her eyes, and was heard chanting under her breath, "Fred, Fred, Fred, Fred, Fred, Fred, Fred, Fred, Fred, Fred."

"Honey," called her husband, "My razor doesn't cut at all!" "Why, Henry, you don't mean to tell me that your beard is tougher than the oilcloth."

The man who goes through life looking for something soft can often find it right under his hat.



A man owned a bird dog he claimed was the world's greatest. One day he was walking down the street with the dog when suddenly it froze in the traditional bird-in-the-grass pose as a man with a shopping bag in his arms approached. "Do you happen to have a game bird in your bag?" the dog owner asked. "No," replied the man, "but my name is Partridge!"



No two people are alike—and both are glad of it.—Anon

Do you know why we call our language the mother tongue? Because father never gets a chance to use it.

"Pardon me sir, but aren't you putting your saddle on backwards?" "Some cowboy you are! You don't even know which way I'm headed."



There are three things difficult: to keep a secret, to suffer an injury, to use leisure.—Voltaire

She to parting husband at station: "Good-bye, dear, you will write me? Just a few lines—even if it's just a check."

He who enjoys doing, and enjoys what he has done, is happy.—Goethe



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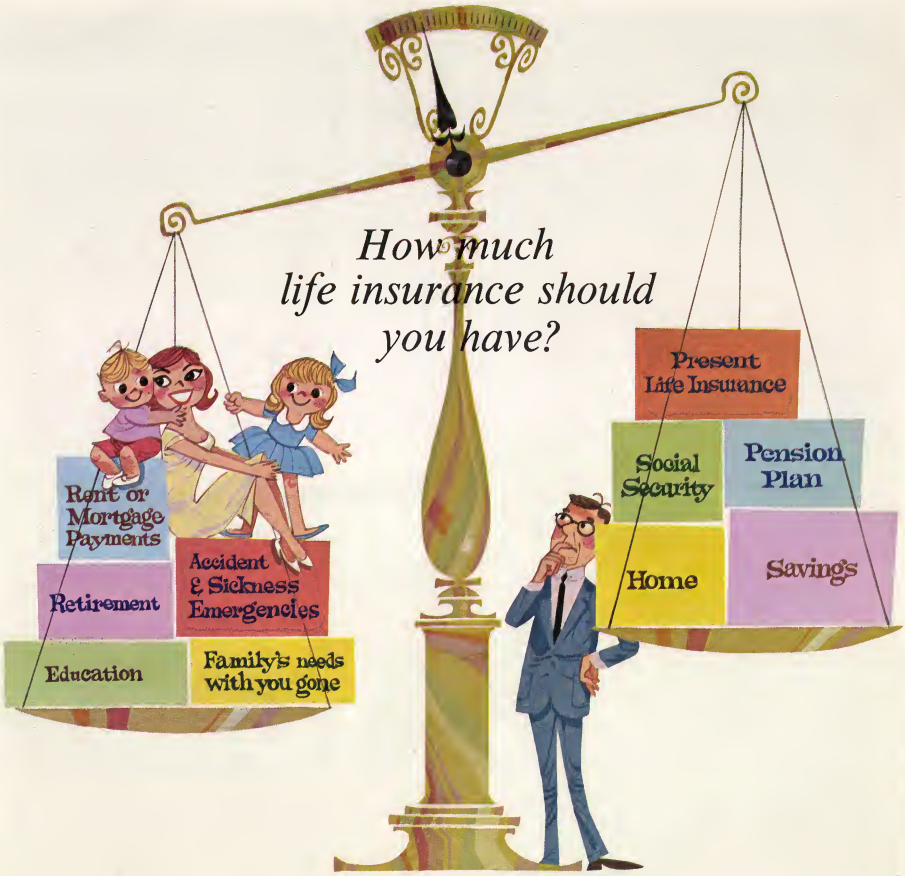


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